

THE
SARVA-SIDDHĀNTA-SAṄGRAHA
OF
ŚAṄKARĀCĀRYA

EDITED WITH AN ENGLISH TRANSLATION UNDER THE ORDERS OF
THE GOVERNMENT OF MADRAS

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TABLE OF TRANSLITERATION.

	Consonants	Vowels	Diphthongs
Gutturals	k, kh, g, gh, n, h, h क, ख, ग, घ, ङ, ह, .	a, ā अ, आ	} ऌ (e) ai ए ऐ.
Palatals	c, ch, j, jh, ñ, y, s च, छ, ज, झ, ञ, य, श	i, ī इ, ई	
Linguals	t, th, d, dh, n, r, ṣ ट, ठ, ड, ढ, ण, र, ष	r, ṛ ऋ, ॠ	..
Dentals	t, th, d, dh, n, l, s त, थ, द, ध, न, ल, स	l ळ	..
Labials	p, ph, b, bh, m, v प, फ, ब, भ, म, व	u, ū उ, ऊ	o (o) au आ औ.

PREFACE.

THE full name of this work, as may be made out from the colophons given at the end of the chapters and also from the last stanza of the last chapter in it, is *Sarva-darśana siddhānta-saṅgraha*, which obviously indicates it to be an epitome of the accepted conclusions of all the philosophic systems current in India at the time of its production. Nevertheless, it appears to have been known by the comparatively shorter title of *Sarva-siddhānta-saṅgraha* also, as it is, for instance, found mentioned in the *Pīamānallurattu** of Manavalamamuni, a well-known religious teacher of the Śrī-Vaiṣṇavas of South India. In the catalogue of the Sanskrit Manuscripts in the India Office Library in London, we find the work described under this shorter title. Accordingly this shorter title has been adopted as the name of the work in this edition. Evidently the name of the well-known *Sarva-darśana saṅgraha* of Dayana Mudhava is a somewhat different abbreviation of the title *Sarva darśana-siddhānta-saṅgraha*.

Five manuscripts have been used in preparing the text for this edition of the *Sarva-siddhānta-saṅgraha*.

* This Tamil name of the work means that it is a collection of authorities. It is in fact such a collection the authorities referred to in a famous commentary on Saṅgītaśāstra's Tamil poems known as *Tirvidyamoḥi* being therein quoted and traced to their sources.

One of these, marked P, is a palm leaf manuscript belonging to the Government Oriental Manuscripts Library here in Madras. Another, marked M, belongs to the Oriental Library in Mysore, and was very kindly placed at my disposal by Mr A Mahadeva Śāstrin, the Curator of that Library. The third, marked V, is a copy of another original, transcribed for the Madras Government Oriental Manuscripts Library by Mr S P V Ranganathacarya, the proprietor of the Arsa Press at Vizagapatam. The fourth marked C, is a palm leaf manuscript belonging to the Palace Library of H H, the Maharaja of Cochin. It was, through the kindness of the Maharaja, permitted to be placed at my disposal for some months. The fifth, marked T, belongs to the Travancore Palace Library, and it became available to me through the kindness of Mr V P Madhava Row, C I E, who was at the time Dewan of Travancore. Of these P and M form the foundation of the text printed in this volume. Both these are full of lacunæ, but it has been fortunate that the lacunæ in P could be mostly filled up with the aid of the material found intact in M. In spite of its incompleteness, due to the fact of its being abruptly brought to an end with the eighth chapter the manuscript V proved to be of special value, for the reason that it contains a commentary. Similarly C also is incomplete, containing only the last five chapters of the work. The manuscript T is a fragmentary one containing very little more than the chapters on the *Vaiśeṣikī* and the *Nyāyī* systems.

Professor J Eggeling, who appears to be responsible for the description of the manuscript of the *Sarvā-siddhānta-saṅgrahī*, under No 2442, in the catalogue of the Sanskrit

Manuscripts in the Library of the India Office in London, has therein stated that the work is “ (wrongly) ascribed to Śankarācārya ” What his reasons for this opinion are, is not evident. In relation to a work of this kind it is clearly not appropriate to rely largely upon style for a proof of its authorship. In fact in regard to the question of authorship the evidence from style is always bound to be of an uncertain character, inasmuch as one man’s estimate of a given style need not be the same as that of another man, and inasmuch as it is also well known that one and the same author may write in different styles either at the same time or at different times. However, according to one of the readings, the twenty-first and the twenty-second stanzas in the first chapter may well seem to throw some doubt on Śankarācārya’s authorship of this work. Those two stanzas would run thus in accordance with that reading —

पूर्वाध्यायचतुष्केण मन्त्रवाच्यात्र देवता ।
 शङ्करेणोदिता तद्धि देवताकाण्डमुच्यते ॥
 भाष्य चतुर्मिथ्यायैर्भगवत्पादनिर्मितम् ।
 चक्रे विवरण तस्य तद्वेदान्त प्रचक्षते ॥

These *ślōkas* are not very clear and cannot be quite easily interpreted. But the occurrence therein of the name *Śankara* and the reference to a *bhāṣya* by a *Bhagavat-pāda* are almost certain at the first instance to make the reader think that probably the great Śankarācārya himself is mentioned by name here, and that he could not possibly have spoken of himself as *Bhagavat-pāda*. This difficulty is got over, if we observe that there is another reading *शङ्करेणोदिता* in the place of *शङ्करेणोदिता*, and that,

in the commentary to be found in the manuscript V, this word *Sankara* is interpreted to mean Śiva. Moreover this same commentary gives out that the *Bhagavat pāla* mentioned in this context is in fact Gōvinda, the well known preceptor of the famous Śankaracarya
 भगवत्पाद श्रीमान् शङ्कराचार्यगुरुगोविन्दभगवत्पूज्य—this is how the expression is explained in the commentary. In dealing with the first half of the second stanza given above, this commentary gives as introduction—अस्य देवताकाण्डस्य भाष्य सूत्राणां व्याख्यानं भगवत्पादनिर्मितमित्याह. Similarly in relation to the second half of the same stanza we find the introductory remark—उत्तरचतुष्कस्यापि भाष्यमाचार्यप्रणीतमित्याह. There is further the explanatory remark—तस्योत्तरचतुष्कस्य वेदान्तसूत्रस्य विवरणं शारीरकभाष्ययञ्चक्रे तल्लोका वेदान्तमिति प्रवदन्तीत्यर्थं. According to this commentator therefore, Govinda, the *guru* of Śankaracarya must have written a commentary on the *Devatānda* and another on the *Jñānakaṇḍa* of the one comprehensive *Mīmāṃsāsastra* of twenty *adhyaayas*. There is nothing improbable in this for tradition ascribes very great learning to this Bhagavatpada Govinda. This same *guru* of Śankaracarya is known to be the author, for instance of a work on *Yōga* known as *Yōgātārāṅga**. Accordingly, in the light of this commentary, the two stanzas quoted above from the *Sarvaśiddhānta-saṅgraha* cannot throw any real doubt on Śankaracarya being its author. On the other hand they really tend to confirm his authorship in respect of that work.

* Vide No. 4357 in the Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library at Madras.

Moreover, it is highly improbable that this commentator could be ill-informed about the matter. The beginning of this commentary runs thus :—

श्रीगणेशाय नम । श्रीशेषगुरुचरणाम्यां नम ॥
 केचिल्लक्ष्मीरमणमपरे पार्वतीप्राणनाथं
 ब्रह्मैवैके सकलजगदानन्दरूप तथान्ये ।
 कर्तारं यं प्रकृतिपुरुषं क्लेशकर्मादिहीन
 प्राहुर्लोकैस्त्रिमिह जगतामादिभूतं नमामि ॥
 यत्प्रसादाधीनसिद्धिं पुरुषार्थचतुष्टयम् ।
 सरस्वत्ववतारं त वन्दे श्रीमधुसूदनम् ॥
 आचार्यशङ्करकृते शेषगोविन्दमूर्तिना ।
 गूढार्थकपदव्याख्या सांप्रतं संप्रतन्यते ॥

At the conclusion of the commentary, which, as already pointed out, extends only up to the end of the system of Bhatta Kumarila, we have the following colophon :—

इति श्रीशेषगण्डितसुत शेषगोविन्द - विरचिते सर्वसिद्धान्तरह-
 स्यविवरणे भाट्टपक्ष. समाप्तः ॥

गुरुणा मधुसूदनेन यद्यत्करुणापूरितचेतसोपदिष्टम् ।
 तदिदं प्रकटीकृतं मयास्मिन् भगवच्छङ्करपूज्यपादमूले ॥

It comes out from these extracts that Śeṣa Gōvinda is the name of the author of the commentary, that he was the son of a certain Śeṣa and a disciple of Madhusūdana Śarasvatī, the author of the *Advaita-siddhi*, which is a famous polemical work on *Advaita-vāda*. That a pupil of such an ardent and highly learned follower of the teachings of Śaṅkarācārya as Madhusūdana Śarasvatī should have been well informed about Bhagavatpāda

Gōvinda's works, and also about the *Sarva-siddhānta-saṅgraha* being a production of Śankarācārya, appears to me to be very much more than merely probable.

It can be made out, I believe, that this commentator Śeṣa Gōvinda lived about 350 years ago. But it is evident that even before his time the *Sarva-siddhānta-saṅgraha* was known to be the work of Śankarācārya, for we find the already mentioned Śrīvaiṣṇava teacher, Maṇavalambamuni, quoting passages from this work in his *Prāmāṇyatattva* with the remark सर्वसिद्धान्तसङ्ग्रहे शङ्करेणोक्त, and this Maṇavalambamuni is considered to have lived in the concluding part of the fourteenth and the early part of the fifteenth century of the Christian era. Thus there is positive evidence to show that for over five hundred years at least the *Sarva-siddhānta-saṅgraha* has been known to be the work of Śankarācārya. Moreover, Madhava, the author of the *Sarva-darśana-saṅgraha*, appears to have been familiar with this work, although he does not mention it or its author by name in his *Sarva-darśana-saṅgraha*. In the portions dealing with the *Carvāk* & *darśana* and the *Bauddha darśana* in the *Sarva-darśana-saṅgraha*, there are 2 few *śloka*s quoted, which obviously belong to this *Sarva-siddhānta-saṅgraha*. There is for instance the stanza—

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्डनम् ।

बुद्धिपीरुपहीनानां जीविकेति बृहस्पतिः ॥

This forms the penultimate *śloka* in the second chapter of the *Sarva-siddhānta-saṅgraha*. In addition to quoting this opinion of Brhaspati, is given by another, the *Sarva-darśana-saṅgraha* quotes also passages directly

from some work attributed to the same Brhaspati, wherein the above stanza occurs with its last quarter running as जीविका धानृनिर्मिता. In the *Buuddhadarśana* portion of the *Sarva-darśana-sangraha*, we find the stanza—

परिव्राटकामुकशुनामेकस्या प्रमदातनौ ।
कुणप कामिनी भक्ष्य इति तिस्रो विकल्पना ॥

This is found as the seventh stanza in the *Yōgacāra* section of the fourth chapter of the *Sarva-siddhānta-sangraha*, and here it is, as may be easily seen, in its proper context. From this same *Yōgacāra* section the fourth stanza again is quoted in the *Sarva-darśana-sangraha*. Besides these it contains the following stanza also, which is found in the *Matthiyamika* section of the fourth chapter of the *Sarva-siddhānta sangraha*

पट्टेन युगपद्योगे परमाणो. षडशता ।
पण्णा समानदेशत्वे पिण्ड स्यादणुमात्रक ॥

Here again it may well be made out that this stanza can really be in its proper context in the latter work. Therefore it must be somewhat hard to deny that Mādhava, the author of the *Sarva darśana-sangraha*, was evidently familiar with the *Sarva-siddhānta-sangraha*, and that he looked upon its contents as being sufficiently trustworthy to be quoted as an authority.

Another point worthy of note in connection with the determination of the authorship of the *Sarva-siddhānta-sangraha* is that it contains no account of any system of thought which is positively known to be later in origin than the time of Śankaracarya. On the other hand, it cannot be difficult to see how all the systems summarised

in the *Sarva-siddhānta-saṅgraha* must have had their origin in days before Śāṅkarācārya. If, nevertheless, the work is held by any one to be a forgery, that opinion has, as it is usual in all such cases, to be based upon some sort of alleged cunning on the part of a Hindu forger, who however, unlike all the other men of his tribe, has to be credited with the development of the historical sense so well in him that he could not betray his deceitful hand through chronological inconsistencies. There is also another item of internal evidence in the *Sarva-siddhānta-saṅgraha*, which lends further support to the view that Śāṅkarācārya must really have been its author. In the first half of the fifty-fourth stanza of the last chapter of this work, the author, wishing to say that the *maṇḍalā-lōṣa*, or what is often called the mandal sheath of the soul, is supported by the Supreme Soul, which is Existence Knowledge Bliss, mentions this Supreme Soul by the name of Gōvinda. Although Gōvinda is one of the well-known names of Viṣṇu, why the Supreme Soul should have been here designated by this particular name of Viṣṇu requires some explanation. The reason for this seems to be none other than that Gōvinda happens to have been the name of the *guru* of Śāṅkarācārya. It is generally believed by almost all religious students in India that the *guru* always deserves to be worshipped like God himself. In support of this there is the authority of this oft-repeated stanza —

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वर ।
गुरुवे पर ब्रह्म तस्मै श्रीगुरुवे नम ॥

The philosophy of the *advaitins* enables them to actually identify the *guru* with God according to them the

guru is not only to be honoured and worshipped like God, but has actually to be looked upon as being none other than God Himself. We therefore find Śankarācārya giving at the beginning of his *Vivekacūḍāmani* the following *mangala-sloka*

सर्ववेदान्तसिद्धान्तगोचर तमगोचरम् ।

गोविन्द परमानन्द मद्गुरु प्रगतोऽस्म्यहम् ॥

The identification of the *guru* with God is distinctly obvious in this stanza, and one may very well say that in Śankarācārya's *Bhāgagōvinda-sūtra* also such an identification is very probably intended. That both Madhava and Sāyana have maintained this same attitude of divine identity in relation to their *guru*, Vidyātīrtha, is well known to all readers of their numerous and varied works. In proof of this the following stanza to be found at the beginning of Sayana's commentary on the *Rigveda*, for instance, may be quoted

यस्य निश्चित वेदा यो वेदेभ्योऽखिल जगत् ।

निर्ममे तमह वन्दे विद्यार्थिमहेश्वरम् ॥

It is therefore clearly intelligible why the Supreme Soul is designated by the name of Gōvinda in the *Sarvasiddhanta sangraha* and this internal proof in the work itself is certainly such as is very well calculated to show that Śankarācārya must really have been its author. When the ascribed authorship of any old work is questioned, it is not always easy to give more satisfactory evidence to establish that authorship than what has been found to be possible in this case. and it is not without value as evidence that all the manuscripts of the work that have been utilised for this edition ascribe its

authorship to Śaṅkaracārya. The cumulative effect of all that has been stated here regarding the authorship of the *Sarva siddhānta saṅgraha* appears to me to make it unnecessary to doubt that its author is the celebrated Śaṅkara-ārya himself.

Although there are here and there a few difficultly interpretable stanzas, the work is on the whole remarkable for its simplicity and freedom from the rancorous spirit of heated controversy. It is worthy of note that in the very first chapter of this work the oneness of the *Mīmamsā* as a *śāstra*—which extends over twenty *adhyaayas*—is distinctly recognised. Most students of the *Veda* literature in Sanskrit know that this idea of oneness commonly called *śāstraikya* has been a point of controversy between *Ādiarīns* and *Vīśistādiarīns*, since the days of Ramanujacārya, who, in commenting upon the first word in the very first aphorism in the *Veṅṅanta sūtras*, uses with effect the idea of such a *śāstraikya* to establish the accuracy of his own interpretation of that word. The importance attached by Rāmanujacārya and his followers to the idea of the *Purva mīmamsā* and the *Uttara mīmamsā* being in fact one *śāstra* is definitely recognised by Madhava in his *Sarva darśana saṅgraha*. Hence very probably the necessities of controversy led later on to the belief that the two *Mīmamsās* were really two distinct *śāstras* and attention has already been drawn to the fact that Madhava has not mentioned either the *Sarva siddhānta saṅgraha* or its author by name in the *Sarva darśana saṅgraha* although as we have seen he must have been familiar enough with the contents of the *Sarva siddhānta saṅgraha*.

From the standpoint of Hindu *vedantic* controversy, there is also another noteworthy feature in the

Sarva-siddhanta-saṅgraha In this work we are given a *Vyāsa-mata* as distinguished from the *Vedānta-mata*. The former of these two *matas* is said to be based upon the religious and philosophic teachings contained in the *Mahābhārata*, while the latter is declared to rest upon Bhagavatpada Govinda's explanation of the *Vedānta-sūtras* held to have been composed by Vyasa. It is to this explanation alone that Śaṅkarācārya would evidently give the name of *Vedānta*. Whether Kṛṣṇa Dvāipayana Vyasa, the original author of the *Mahābhārata* is also the real author of the *Vedānta-sūtras* is a question that need not be raised here. *Indian tradition says that Vyasa is the author of both*, and the *Sarva-siddhanta-saṅgraha* has distinctly adopted this tradition. Kṛṣṇa the son of Vasudēva and Dēvakī, evidently claimed to have been the 'Maker of the *Vedānta*,' as it comes out from a statement in the *Bhāṣya*—वेदान्तकृद्देविदेव चाहम् (XV 15). What this means also need not be discussed here. Similarly we may ignore the perplexing personality of Bādarāyana as being either the same as, or another than the traditionally accepted author of the *Vedānta-sūtra*. If for the time being we agree with the *Sarva-siddhanta-saṅgraha*, we have to distinguish between a *Bhārata-mata* of Vyasa and a *Sūtra-mata* of Vyasa. Naturally then the question arises—whether one and the same Vyasa did really teach two distinct *matas*. In this connection one is reminded of Dr G. Thibaut's view that Śaṅkarācārya's interpretation of the *Vedānta-sūtras* is different from what they were meant to teach by the *Sūtra-kāra* himself. Dr Thibaut has declared that "the philosophy of Śaṅkara would on the whole stand nearer to the teaching of the *Upaniṣads* than the *Sūtras* of Bādarāyana." I know that there are many who will strongly object to the implication here that the

teachings of the *Sūtras* of Bādarayana are different from the teachings of the *Upanisads*. Whether Bādarayana faithfully interprets the *Upanisads* is indeed a very legitimate investigation to undertake. But it is clear enough that the aim of Bādarayana was evidently the harmonisation of the teachings of the *Mahābhārata* with the teachings of the *Upanisads* and even so it cannot be held to be incontrovertible to say that he did not understand properly the teachings of the *Upanisads*. That there is not even that amount of definiteness about the teachings of the *Upanisads*, as there is about the *Īedāntic* teachings given in the *Bhāṣya* and in the *Mahābhārata*, is granted by many. It is therefore no wonder that Śāṅkarācārya's interpretation of the teachings of the *Upanisads* appears to certain competent scholars to be noticeably different from Bādarayana's interpretation of those same teachings. Śāṅkarācārya himself says about the end of his short introduction in the *Bhāṣya* यथा चायमर्थं सर्वेषां वेदान्तानां तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः, and this sentence is certainly capable of making it appear that the aim of Śāṅkarācārya was to try to evolve what he himself took to be the teachings of the *Upanisads* out of the *Īedānta sūtras* of Bādarayana—that is, to put into the *Sūtras* what he himself understood to be the teachings of the *Upanisads*. Even orthodox *Advaitins* seem to accept this view in a general sort of way, and there is a stanza attributed to Madhusudana Sarasvatī which gives a notably clever expression to it. The stanza is—

न स्तौमि तं व्यासमशेषमर्थं
सम्पद्यन् सूत्रैरपि यो ब्रह्मणः ।
विनापि तैः समग्रविनाखिलार्थं
तं शङ्करो नौमि सुरेश्वरार्यम् ॥

It is evident from this that it is granted by some *Advaitins* themselves that the *Vēdānta-sūtra*s of Vyāsa are not responsible for the whole of the philosophy of Śankarācārya and one need not therefore be surprised when one sees them occasionally making a distinction between the *sūtra-kāra-mata* and the *bhāsyā kāra mata*. The distinction between a *Vyāsa mata* and a *Vēdānta mata*, as brought out in the *Saiva-siddhānta sangraha*, is thus clearly confirmatory of the position of Dr Thibaut in regard to what kind of *Vēdānta* it is that is really represented by the *Vēdānta sūtras*. As he maintains, the whole question here is indeed one of interpretation. What the philosophy of the *Upanisads* is, is itself dependent upon interpretation, which again is, in its turn, dependent upon the interpreter's religious and philosophical predilections. What that *Vēdānta* is, which was intended by Badarayana to be taught by means of his *Sūtras*, is also dependent upon interpretation, although the interpreter's predilections cannot naturally have here quite as much scope for their manifestation as in the work of outlining the philosophy of the *Upanisads*.

Such are some of the points which the *Saiva siddhānta sangraha* brings to notice. In a few places the translation has had to be more or less tentative, although the readings adopted in the body of the work have been chosen with considerable care. On the whole the translation is made to be as near to the original as possible, words and expressions introduced either for the sake of idiom or for the sake of clearness being invariably enclosed within brackets. This being the very first edition of the work as a whole, I am led to believe that scholars will not judge its shortcomings too severely, particularly because

I feel that the work cannot fail to be of some interest to them. It only remains for me to express my thanks to all those who have helped me in connection with the publication of this work and its English translation. My thanks are particularly due to Pandits Vēnkatēśvara Śāstrin and Śāthakopacārya of the Government Oriental Manuscripts Library at Madras, and to Mr M B Varadarajayangar, B A , B L , of Bangalore, and Mr K Kṛṣṇaswami Aiyangar, B A , of the Madras Christian College.

MADRAS,
18th June 1904

V RAṄGĀCĀRYA

THE
SARVA-SIDDHĀNTA-SANGRAHA

PART I.
SANSKRIT TEXT.

विषयसूचिका.

	पुराणि
1 उपोद्घातप्रकरणम्	1
2 लोकायतिकपक्षप्रकरणम्	5
3 शार्ङ्गितपक्षप्रकरणम्	7
4 बौद्धपक्षप्रकरणम्	9
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div style="margin-right: 10px;">(1) माध्यमिकमतम्</div> </div>	
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="margin-right: 10px;">(ii) योगाचारमतम्</div> </div>	
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div style="margin-right: 10px;">(iii) सौत्रान्तिकमतम्</div> </div>	
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="margin-right: 10px;">(iv) वैभाषिकमतम्</div> </div>	
5 वैशेषिकपक्षप्रकरणम्	19
6 नैयायिकपक्षप्रकरणम्	24
7 प्रभाकरपक्षप्रकरणम्	29
8 भट्टाचार्यपक्षप्रकरणम्	31
9 साङ्ख्यपक्षप्रकरणम्	36
10 पतञ्जलिपक्षप्रकरणम्	40
11 वदव्यासपक्षप्रकरणम्	47
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सर्वसिद्धान्तसङ्ग्रह

शङ्कराचार्यविरचित .

अथ उपोदात्तप्रकरणम् ।

वादिभिर्दर्शनैः सर्वैर्दृश्यते यत्त्वेनेकधा ।
वेदान्तवेद्य ब्रह्मेदमेकरूपमुपास्महे ॥ १ ॥
अङ्गोपाङ्गोपवेदास्युर्वेदस्यैवोपकारका ।
धर्मार्थकाममोक्षाणामाश्रयास्युश्चतुर्दश ॥ २ ॥
वेदाङ्गानि पठेतानि शिक्षा व्याकरण तथा ।
निरुक्तज्योतिषकल्पश्छन्दोविचितिरित्यपि ॥ ३ ॥
मीमासा न्यायशास्त्रं च पुराणस्मृतिरित्यपि ।
चत्वार्यैतान्युपाङ्गानि बहिरङ्गानि तानि वै ॥ ४ ॥
आयुर्वेदोऽथर्ववेदश्च धनुर्वेदस्तथैव च ।
गान्धर्ववेदश्चेत्येवमुपवेदाश्चतुर्विधा ॥ ५ ॥
शिक्षा शिक्षयति व्यक्तवेदोच्चारणलक्षणम् ।
वक्तिव्याकरणतस्यसहितापदलक्षणम् ॥ ६ ॥
वक्ति तस्य निरुक्ततुपदनिर्वचनस्फुटम् ।
ज्योतिषशास्त्रवदत्यत्र कालवैदिककर्मणाम् ॥ ७ ॥

¹ वादिभिर् for वादिभि

² ष् for स्यु

³ यस्तु for यत्तु

⁴ ष् for स्यु

⁵ कवत् for कथा

⁶ शिक्षा for शिक्षा

⁷ तं विष्णुम्, M तं रुद्रम् for ब्रह्मेदम्

⁸ गन्धर्व for गान्धर्व

⁹ उपवेदास्तैर्वे for उपाङ्गोपवेदा

क्रम कर्ममयोगाणा कल्पसूत्रं प्रभाषते ।
 मात्राक्षराणां सङ्ख्योक्ता छन्दोविचितिभिस्तथा ॥ ८ ॥
 मीमासा सर्ववेदार्यप्रविचारपरायणा ।
 न्यायसूत्र प्रमाणादिसर्वेन्द्रक्षणतत्परम् ॥ ९ ॥
 पुराणं नष्टशास्त्रस्य वेदार्थस्योपबृंहणम् ।
 कथारूपेण महता पुरुषार्थप्रवर्तकम् ॥ १० ॥
 वर्णाश्रमानुरूपेण धर्माधर्मविभागत ।
 धर्मशास्त्रमनुष्ठेयधर्माणा तु नियामकम् ॥ ११ ॥
 हेतुलिङ्गौषधस्कन्धैरायुरारोग्यदर्शक ।
 आयुर्वेदो ह्यनुष्ठेय सर्वेषां तेन बोध्यते ॥ १२ ॥
 अर्थवेदोऽन्नपानादिप्रदानमुखतत्पर ।
 दक्षिणाज्यपुरोडाशचरुसम्पादनादिभि ॥ १३ ॥
 तत्पालनाच्चतुर्वर्गपुरुषार्थप्रसाधक ।
 धनुर्वेदो शक्यत्र परिपन्थिनिरासक ॥ १४ ॥
 सप्तस्वरप्रयोगो हि सामगान्धर्ववेदयो ।
 तमेतो लौकिको योगो वैदिकस्योपकारकः ॥ १५ ॥
 अङ्गोपाङ्गोपवेदानामेष वेदैकशेषता ।
 चतुर्दशसु विद्यासु मीमासैव गरीयसी ॥ १६ ॥
 विशत्यध्याययुक्ता सा प्रतिपाद्यार्थनो द्विधा ।
 कर्मार्था पूर्वमीमासा द्वादशाध्यायविस्तृता ॥ १७ ॥

१८ प्रब्रूते for प्रभाषते

१९ शास्त्रम् for सूत्रम्

२० साकार्यं for शास्त्रस्य

२१ षड् for षण्

२२ महताम् for महता

२३ 'मादि for 'मानु'

२४ 'धनम् for 'धेय'

२५ वर्तते for बोध्यते

२६ वेदिन for वेदैक

'अस्यां सूत्रं जैमिनीयं शाबरं माण्ड्यमस्य तु ।
मीमांसावार्त्तिकं भाट्टं भट्टाचार्यकृतं हि तत् ॥ १८ ॥
तच्छिष्योऽप्यल्पभेदेन शबरस्य मतान्तरम् ।
प्रभाकरगुरुश्चक्रे तद्धि प्रभाकरं मतम् ॥ १९ ॥
भवत्पुत्रमीमांसां त्वष्टाध्यायीं द्विधा च सा ।
'देवताज्ञानकाण्डाभ्यां व्याससूत्रं द्वयोस्तमम् ॥ २० ॥
पूर्वाध्यायचतुष्केण मन्त्रवाच्यात्रं देवता ।
सङ्कर्षणोदिता तद्धि देवताकाण्डमुच्यते ॥ २१ ॥
भाष्यं चतुर्धिरध्यायैर्षगवत्पादनिर्मितम् ।
चक्रे विवरणं तस्य तद्वेदान्तं प्रचक्षते ॥ २२ ॥
अक्षपादं कणादश्च कपिलो जैमिनिस्तथा ।
व्यासं पतञ्जलिश्चेति वैदिकां सूत्रकारिका ॥ २३ ॥
बृहस्पत्यार्हतौ बुद्धो वेदमार्गविरोधिनः ।
एतेऽधिकारिता वीक्ष्य सर्वे शास्त्रप्रवर्तकाः ॥ २४ ॥

¹ सूत्राणां जैमिनीयानाम् for the first quarter here

² 'मुच्यते for मस्य तु

³ P अथा for त्वष्टा

⁴ V हि सा द्विधा for द्विधा च सा

⁵ P भट्टार्या देवतार्या च for this quarter

⁶ V °ध्या च for °च्यात्र

V सङ्कर्षणोदितम् for सङ्कर्षणादिता P एतेष्वधिकृतान् वक्ष्ये, M एतेऽधिका-

⁷ I M °श्चेति for °श्चेते

रिक्तान् वीक्ष्य for the first quarter

⁸ M शास्त्रं for सूत्रं

⁹ P M सर्वे for सर्वे

¹⁰ M V °त्यर्हबुद्धास्तस्यु for °त्यार्हती

¹¹ °मान् for °का

बुद्धो

वेदाप्रामाण्यसिद्धान्ता बौद्धलोकायतार्हिता. ।

युक्त्या निरसनीयास्ते वेदप्रामाण्यवादिभिः* ॥ २५ ॥

'इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रथममुपो-
दातप्रकरणम्.

* वादिना for वादिभिः .

* V alone has this colophon

अथ लोकायतिकपक्षप्रकरणम्.

लोकायतिकपक्षे तु तत्त्वं भूतचतुष्टयम् ।
 'पृथिव्यापस्तथा तेजो वायुरित्येव नापरम् ॥ १ ॥
 प्रत्यक्षगम्यमेवास्ति नास्त्यदृष्टमदृष्टत ।
 अदृष्टवादिभिश्चापि नादृष्टं दृष्टमुच्यते ॥ २ ॥
 कापि दृष्टमदृष्टं चेददृष्टं ब्रुवते कथम् ।
 नित्यादृष्टं कथं सत्स्यात् शशशृङ्गादिभिस्तमम् ॥ ३ ॥
 न कल्प्यौ सुखदुःखाभ्यां धर्माधर्मौ परैरिह ।
 स्वभावेन सुखी दुःखी जनोऽन्यन्नैव कारणम् ॥ ४ ॥
 शिखिनश्चित्रयेत् को वा कोकिलान् क प्रकूजयेत् ।
 स्वभावव्यतिरेकेण विद्यते 'नात्र कारणम् ॥ ५ ॥
 स्थूलोऽह तरुणो वृद्धो युवेत्यादिविशेषणैः ।
 विशिष्टो देह एवात्मा न ततोऽन्यो विलक्षण ॥ ६ ॥
 जडभूतविकारेषु चैतन्यं यच्च दृश्यते ।
 ताम्बूलपूगचूर्णाणां योगाद्वाग 'इवोत्थितम् ॥ ७ ॥
 इहलोकात्परो नान्य स्वर्गोऽस्ति नरका न च ।
 शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः ॥ ८ ॥
 स्वर्गानुभूतिर्मृष्टाष्टिर्द्व्यष्टवर्षवधुंगम ।
 सूक्ष्मवस्त्रसुगन्धस्त्रक्चन्दनादिनिषेवणम् ॥ ९ ॥

^१ व भूमिरा° for पृथिव्या°

^६ व यत्र for यत्तु

^२ व क्षीणभम् for 'भिस्तमम्.

^७ व कलोत्थिता for इवोत्थितम्.

^३ व नास्य for नात्र.

^८ व 'रितैः. for 'रकैः

^४ व 'लोऽयम् for 'लोऽहम्

^९ व, व गति. for गमः.

नरकानुभवो वैरिशस्त्रव्याध्याद्युपद्रवः ।

मोक्षस्तु मरणं तच्च प्राणवायुनिवर्तनम् ॥ १० ॥

अनस्तदर्थं नायासं कर्तुमर्हति पण्डितः ।

तपोभिरुपवासैर्मुह एव प्रशुष्यति ॥ ११ ॥

पानिप्रत्यादिसङ्केतो बुद्धिमदुर्बलैः कृतः ।

सुवर्णभूमिदानादि 'मृष्टामन्त्रणभोजनम् ॥ १२ ॥

क्षुत्सामकुक्षिभिर्लोकैर्दरिद्रैरुपकल्पितम् ।

देवालयप्रपासत्ररूपारामादिकर्मणाम् ॥ १३ ॥

प्रशंसां कुर्वते नित्यं पान्था एव न चापरे ।

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं मस्मंगुण्ठनम् ॥ १४ ॥

बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ।

रुषिगोरक्षवाणिज्यदण्डनीत्यादिभिर्बुधः ॥

दृष्टैरेव सदोपायैर्भोगाननुभवेदुवि ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे लोकायति
कपसो नाम द्वितीय प्रकरणम् .

^१ P प्राणसङ्ग for तच्च प्राण

^२ V 'सैथ for 'साथै .

^३ V 'मद्विर्षलाकृत for 'मदुर्बलैः
कृत

^४ V मिया for मृष्टा

^५ P वाणतम् for कल्पितम्.

^६ P वनालयाः for न चापरे.

^७ P कुण्ठ for गुण्ठ.

^८ M वाणिज्ये for वाणिज्य

^९ P वार्ता र for दण्डनी

अथ आहर्तपक्षप्रकरणम् .

लोकायतिकपक्षोऽयमाक्षेप्यस्सर्ववादिनाम् ।
 स्वपक्षेण क्षिपत्येप 'तत्पक्षं क्षपणोऽधुना ॥ १ ॥
 अग्नेरीं ण्यमर्पां शैल्यं कोकिले मधुरः स्वरः ।
 'इत्याद्येकप्रकारः स्यात् स्वभावो नापरः क्वचित् ॥ २ ॥
 कादाचित्कं सुरवं दुःखं स्वभावो 'नात्मनो मतः ।
 धर्माधर्मावतस्ताभ्यामदृष्टाविति' निश्चितौ ॥ ३ ॥
 अदृष्टस्यात्र दृष्टत्वे नादृष्टत्वं भवेदिति' ।
 त्वयोक्तदोषो न स्यान्मे तत्सिध्यत्यागमाद्यतः ॥ ४ ॥
 अदृष्टमग्निमादातुं, धूमं दृष्टोपधावता ।
 धूमेनाग्न्यनुमानन्तु त्वयाप्यङ्गीकृतं ननु ॥ ५ ॥
 प्रत्यक्षेणानुमानेन पश्यन्त्यत्रागमेन च ।
 दृष्टादृष्टं जनाः स्पष्टमार्हतागमसंस्थिताः ॥ ६ ॥
 सिद्धा बद्धा नारकीया इति स्युः पुरुषास्त्रिधा ।
 केचित्परमसिद्धाः स्युः 'केचिन्मन्त्रैर्महौषधैः ॥ ७ ॥
 गुरूप'दिष्टमार्गेण ज्ञानकर्मसमुच्चयात् ।
 "मोक्षो ब'न्धाद्विरक्तस्य जायते भुवि कस्यचित् ॥ ८ ॥

१ V प्रत्यक्षम् for तत्पक्षम्.

२ P 'ण्यं जले for 'ण्यमर्पाम्

३ V एवमादिस्वभावः स्यात् प्रकारः for इत्याद्येकप्रकारः स्यात् स्वभावः

४ V नात्मनाम् for नात्मनः

५ V 'षपि for 'विति.

६ P 'द्याद for 'दिति

७ M 'हार्थम् for 'दातुम्

८ M 'ष्टा प्र for 'ष्टापे.

९ V सर्वे स्पष्टमाहुरसंस्थिताः. for स्पष्टमार्हतागमसंस्थिताः

१० P मन्त्रैरिहौषधैः, V मन्त्रौषधैस्तया for मन्त्रैर्महौषधैः.

११ V 'देशमात्रेण for 'दिष्टमार्गेण.

१२ M omits this line

१३ V 'न्धमि° for 'न्धाद्वि°

अर्हतामाविलं ज्ञातुं कर्माजितकण्ठैः ।
 आवृत्तिर्वन्धनं मुक्तिं निरावरणतात्मनाम् ॥ ९ ॥
 पुद्गलापरसंज्ञैस्तु धर्माधर्मानुगामिभिः ।
 परमाणुभिराबद्धाः 'सर्वदेहा सहेन्द्रियैः' ॥ १० ॥
 स्वदेहमाना ह्यात्मानो मोहाद्देहाभिमानिनः ।
 किमिकीटादिहस्यन्स्वदेहपञ्जरवर्तिनः ॥ ११ ॥
 आत्मावरणदेहस्य ब्रह्माद्यावरणान्तरम् ।
 'न ह्ययं यदि गृह्णाति तस्यापीत्यनवस्थिति ॥ १२ ॥
 प्राणिजानमार्हं सन्तो मनोवाक्कायकर्मभिः ।
 दिग्मन्व राश्वरन्त्येव योगिनो ब्रह्मचारिणः ॥ १३ ॥
 मयूरापिच्छहस्तास्ते कृतवीरासनादिका ।
 पाणिपात्रेण मुञ्जाना लूनकेशाश्च मीनिन ॥ १४ ॥
 मुनयो 'निर्मलाशुद्धाः प्रणताधीधमेदिन ।
 तदीयमन्त्रफलदो मोक्षमार्गं व्यवस्थित ।
 सर्वैर्विश्वसनीय स्यान् स सर्वज्ञो जगद्गुरु ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदशान्तसिद्धान्तसङ्ग्रहे आर्हतपक्षो .

नाम तृतीय प्रकरणम्

- 1 V देहासर्वे for सर्वदेहा
 2 P ष्या° for 'द्या°
 3 M नास्त्ययम्, V तत्रायम् for न ह्ययम्
 4 V 'सार्हम् for 'सन्तो
 5 V 'रा वदन्त्येवम् for राश्वरन्त्येवम्
 6 P विम° for निर्म°
 7 Before this line V reads—
 पूजापपरा नित्यमाचार्यानुगतात्सदा ।
 निरावरण एवैषामीश्वरोऽनन्तशक्तिमान् ॥
 8 P मन्त्रफलवान् for मन्त्रफलद.
 9 P मार्गोऽपि तरुत. for मार्गं व्यवस्थित

अथ बौद्धपक्षप्रकरणम्.

माध्यमिकमतम्.

बौद्धा. क्षपणकाचार्यप्रणीतमपि साम्प्रतम् ।
 पक्षं प्रतिक्षिपन्त्येव लोकायतमत यथा ॥ १ ॥
 चतुर्णां मतभेदेन बौद्धशास्त्रं चतुर्विधम् ।
 अधिकारानुरूपेण तत्र तत्र प्रवर्तकम् ॥ २ ॥
 ज्ञानमेव हि सा बुद्धिर्न चान्तःकरणमतम् ।
 जानाति बुध्यते चेति पर्यायत्वप्रयोगतः ॥ ३ ॥
 त्रयाणामत्र बौद्धानां बुद्धिरस्त्यविवादतः ।
 बाह्यार्थोऽस्ति द्वयोरेव विवादोऽन्यत्र तद्यथा ॥ ४ ॥
 प्रत्यक्षसिद्धं बाह्यार्थमसौ वैभाषिकोऽब्रवीत् ।
 बुद्ध्याकारानुमेयोऽर्थो 'बाह्यस्सौत्रान्तिकोदित' ॥ ५ ॥
 बुद्धिमात्रं वदत्यत्र योगाचारो न चापरम् ।
 नास्ति बुद्धिरपीत्याह' वादी माध्यमिक किल ॥ ६ ॥
 न सन्नासन्न सदसन्नचोभाभ्यां विलक्षणम् ।
 चतुष्कोटिविनिर्मुक्तं तत्त्व माध्यमिका विदुः ॥ ७ ॥
 यदसत्कारणैस्तन्न जायते शशशृङ्गवत् ।
 सतश्रोत्पत्तिरिष्टा 'चेज्जनितं जनयेदयम्' ॥ ८ ॥
 एकस्य सदसद्भावो 'वस्तुनो नोपपद्यते ।

१ V बौद्धम् for असौ

२ P 'धार्था' for 'योऽर्थो'.

३ P बाह्या. for बाह्य.

४ P 'दिताः' for 'दितः'.

५ P 'पीहेति' for 'पीत्याह.

६ P 'रकैः' for 'रणै'

७ V 'त्केन' for 'ज्जनि'

८ 'द्वटम्' for 'दयम्.

१ V न तरामुपपद्यते for this quarter

एकस्य सदसद्गुणोऽपि^१ वैलक्षण्यं न युक्तिम् ॥ ९ ॥^२
 चतुष्कोटिविनिर्मुक्तं 'शून्यं तत्त्वमिति' स्थितम् ।
 जातिर्जातिमतो मित्रा न वेत्यत्र 'विचार्यते ॥ १० ॥
 मित्रा चेत्ता च गृह्येत व्यक्तिभ्योऽङ्गुष्ठवत्पृथक् ।
 अविचारितसिद्धा व्यक्ति 'मा पारमाणुकी ॥ ११ ॥
 स्वरूप परमाणुना वाच्यं वैशेषिकादिभिः ।
 पटकेन युगपद्योगे परमाणोऽप्यष्टशता ॥ १२ ॥
 यण्णा समानदेशत्वे पिण्ड स्यादणुमात्रक^३ ।
 ब्राह्मणत्वादिजाति किं वेदपाठेन जन्यते ॥ १३ ॥
 सस्कारैर्वा द्वयेनाथ तत्सर्वं नोपपश्यते ।
 वेदपाठेन चेतकश्चित् शूद्रो देशान्तरङ्गत ॥ १४ ॥
 सन्धकपठितवेदोऽपि^४ ब्राह्मणत्वमवामुयात् ।
 सर्वसस्कारयुक्तोऽत्र 'विप्रो लोके न' दृश्यते ॥ १५ ॥
 चत्वारिंशत्तु सस्कारा विप्रस्य विहिता यत ।
 एकसस्कारयुक्तश्चेद्विप्र^५ स्यादाविलो जनः ॥ १६ ॥
 जातिव्यक्त्यात्मकोऽर्थोऽत्र "नास्त्येवेति निरूपिते ।

१ P °द्रपो हि for द्रपोऽपि

२ P शून्य for शून्यम्

३ M °मत , V मतम् for मिते

४ M विचारिते for विचार्यते

५ P किम् for सा

६ P °त for °क

७ I °पि for °थ

८ °दक्ष for °दोऽपि

९ V लोके विप्रो° for विप्रो लोक

१० M विद्यते युज्यते । गृह्यते, for दृश्यते

११ V द्विजस्य for विप्रस्य

१२ V °द्विज for °द्विप्र

१३ M नास्त्येवातो निरूप्यते for the quarter

विद्मः नमपि नास्त्येव' ज्ञेयाभावे समुत्थिते ।

इति माध्यमिकेनैव 'सर्वशून्यं विचारितम्' ॥ १७३ ॥

इति बौद्धपक्षे माध्यमिकमतम्.

१ °स्त्येवम् for °स्त्येव.

२ P, M अतो° f r इति.

३ P, M °को वक्ति for °केनैव.

४ V शून्यतरवे for सर्वशून्यम्

५ V, M °ते for °तम्.

इति माध्यमिकेनोक्तं शून्यत्वं शून्यवादिना ।
 निरालम्बनवादी तु योगाचारो निरस्यति ॥ १ ॥
 त्वयोक्तसर्वशून्यत्वे प्रमाणं शून्यमेव ते ।
 अतो वादेऽधिकारस्ते न परेणापपद्यते ॥ २ ॥
 स्वपक्षस्थापनं तद्वत् परपक्षस्य दूषणम् ।
 कथं करोत्यत्र मवान् विपरीतं वदन्न किम् ॥ ३ ॥
 अविभागो हि बुद्ध्यात्मा विपर्ययितदर्शनैः ।
 ग्राह्याग्राहकसर्वित्तिभेदवानिव लक्ष्यते ॥ ४ ॥
 मानभेयफलाद्युक्तं ज्ञानदृष्टचनुसारतः ।
 अधिकारिषु ज्ञानेषु नस्त्रमप्युपदेक्ष्यति ॥ ५ ॥
 बुद्धिस्वरूपमेकं हि वस्त्वास्ति परमार्थतः ।
 प्रतिज्ञानस्य नानात्वान्न चैकत्वं विहन्यते ॥ ६ ॥
 परिव्राट्कामुकभुनामेकस्यां प्रमदातनौ ।
 वृणपं कामिनी भक्ष्यमिति तिस्रो विकल्पना ॥ ७ ॥
 'अथाप्येकैव सा बाला बुद्धितत्त्वं तथैव न ।
 'तदन्यद्यत्तु जात्यादि तन्निराकियतां त्वया ॥ ८ ॥
 क्षणिका बुद्धिरेवातस्त्रिधा भ्रान्तैर्विकल्पिता ।
 स्वयम्प्रकाशातत्त्वज्ञैर्मुमुक्षुभिरुपास्यते ॥ ९ ॥

इति बौद्धपक्षे योगाचारमतम्.

१०१ अत्र शून्य इति.

१२ नः for ते.

१४ दर्शनः for दर्शने.

१५ भास्यस्य for मानस्य.

१०२ तेषां for अथ.

१०३ तस्मादन्यत्तु for तदन्यत्तु.

१०४ रेका तु for 'रेवात .

१०५ प्रकल्पिता for विप्रकल्पिता.

अथ सौत्रान्तिकमतम्.

विज्ञानमात्रमत्रोक्तं योगाचारेण धीमता ।
 'ज्ञानं ज्ञेय विना' नास्ति बाह्यार्थोऽप्यस्ति तेन न ॥ १ ॥
 नीलपीतादिभिश्चित्रैर्बुद्ध्याकारैरिहान्तरै ।
 सौत्रान्तिकमते नित्य बाह्यार्थस्त्वनुमीयते ॥ २ ॥
 क्षीणानि चक्षुरादीनि रूपादिष्वेव पञ्चसु ।
 न षष्ठमिन्द्रिय तस्य ग्राहक विशने बहिः ॥ ३ ॥
 पडंशत्व' त्वयापाद्य परमाणोर्निराकृति ।
 युक्तस्तेनापि बाह्यार्थो न चेद्ज्ञान न सम्भवेत् ॥ ४ ॥
 आकाशघातुरस्माभिः परमाणु'रितीरित ।
 स च प्रज्ञप्तिमात्र स्यान्न च वस्त्वन्तरं मतम् ॥ ५ ॥
 सर्वे पदार्थाः क्षणिका बुद्ध्याकारविजृम्भिताः ।
 इदमित्येव भावास्तेऽप्याकारानुमितास्तदा ॥ ६ ॥
 विषयत्वविरोधस्तु क्षणिकत्वेऽपि नास्ति नः ।
 विषयत्व हि हेतुत्व ज्ञानाकारार्पणक्षमम् ॥ ७ ॥
 इति बौद्धपक्षे सौत्रान्तिकमतम्.

1 V read before this line the following

तत्र सम्भवतीत्येव प्राद सौत्रान्तिक स्वयम् ।

'नास्तीत्येवमाक्षिप्यतऽधुना इ' नास्ति . . न

• V 'नजा' for 'रिह'.

• V 'त्वे तथा चान्य' for 'त्व त्वयापाद्य'.

• V 'तये' for 'रिती'.

वैभाषिकमतम्.

सौत्रान्तिकमतादल्पभेदो वैभाषिके मते ।
 प्रत्यक्षत्वं तु बाह्यस्य क्वचिदेवानुमेयता ॥ १ ॥
 पूर्वापरानुभावेन पुञ्जीमूतास्सहस्रशः ।
 परमाणव एवात्र 'बाह्यार्थघनवत् स्थिताः ॥ २ ॥
 दूरादेशे वन पश्यन् गत्वा तस्यान्निकं पुनः ।
 न वनं पश्यन्ति कापि वल्लीवृक्षानिरेकतः ॥ ३ ॥
 मृदो^१ घटत्वमायान्ति कपालत्वन्तु ते घटाः ।
 कपालानि च चूर्णत्वं ते पुनः^२ परमाणुताम् ॥ ४ ॥
 चतुर्णामपि बौद्धानामैक्यमध्यात्मनिर्णये ।
 व्यावहारिकभेदेन त्रिवदन्ते परस्परम् ॥ ५ ॥
 बुद्धितत्त्वे स्थिता बौद्धा बुद्धिवृत्तिर्द्विधा मुना ।
 ज्ञानज्ञानात्मिका चेति तत्र ज्ञानात्मिकामिह^३ ॥ ६ ॥
 प्रमाणत्वेन जानन्ति ह्यविद्यामूलिकाप्रमा ।
 मूलज्ञाननिमित्तान्या स्कन्धायतनधातुजा^४ ॥ ७ ॥
 प्रपञ्चजातमविलु शरीरं भुवनात्मकम् ।
 पञ्चस्कन्धा भवन्त्यत्र द्वादशायननानि च ॥ ८ ॥

^१ M बाह्यार्थावृत्त for बाह्यार्थघन, and P बाह्यार्थरम्भका स्मृता for बाह्यार्थता

^२ P reads मही for मृद, आयाति for आयान्ति

^३ P and M read निजा for 'मिह and omits the line beginning with प्रमाण-

त्वेन.

^४ P and M read धातुजम् for धातुजा

^५ M जातम् for जातम्.

सर्वेषामपि वैद्वानां 'तथाष्टादश घातवः ।
 ज्ञानसंस्कारसंज्ञानां वेदनारूपयोरपि ॥ ९ ॥
 समूहःस्कन्धशब्दार्थः तत्तत्सन्तति'वाचकः ।
 ज्ञानसन्ततिरेवात्र विज्ञानस्कन्ध उच्यते ॥ १० ॥
 संस्कारस्कन्ध इत्युक्तो वासनानान्तु संहतिः ।
 सुखदुःखात्मिका बुद्धिस्वथापेक्षात्मिका च सा ॥ ११ ॥
 वेदनास्कन्ध इत्युक्तः संज्ञास्कन्धस्तु नाम यत् ।
 रूपस्कन्धो भवत्यत्र 'मूर्तिभूतस्य सहति ॥ १२ ॥
 'रूपस्योपचयः स्तम्भकुम्भादिरणुकल्पितः ।
 पृथिव्यास्स्थैर्यरूपादि द्रवत्वादि भवेदपाम् ॥ १३ ॥
 उष्णत्वं तेजसो घातोर्वीयुघातोस्तु शीतता ।
 एषां चतुर्धा धातूनां 'वर्णगन्धरसौजसात् ॥ १४ ॥
 पिण्डाज्जाताः पृथिव्याद्याः परमाणुचया अमी ।
 श्रोत्रन्त्वक् चक्षुषी जिह्वा घ्राणं प्रत्ययपञ्चकम् ॥ १५ ॥
 वाक्पादपाणिपाद्यादि ज्ञेय कारकपञ्चकम् ।
 मामुदायिक'चैतन्यं बुद्धिः स्यात्करणमन ॥ १६ ॥
 नामजातिगुणद्रव्यक्रियारूपेण पञ्चधा ।
 कल्पितं भ्रान्तदृष्टचैव 'शरीरभुवनात्मकम् ॥ १७ ॥
 बौद्धशास्त्रप्रमेयन्तु प्रमाणं द्विविधं मतम् ।
 कल्पनापोढमभ्रान्तं प्रत्यक्षं 'कल्पना पुन ॥ १८ ॥

¹ V reads तथा षोडश for तथाष्टादश. * V समुदायस्य for सामुदायिक.

* V सहाति for सन्ताति. v भ्रान्ति for भ्रान्त

² M मूर्ते for मूर्ति. * V शरीरम् for शरीर.

³ P and M read रूपस्यैव for रूपस्योप°. * V निविकल्पकम् for कल्पना पुनः.

* V वर्णा गन्धरसादयः for व. . . साम्.

नामजातिगुणद्रव्यक्रियारूपेण^१ पञ्चधा ।
 लिङ्गदर्शनतो ज्ञान लिङ्गिन्यजानुमानना ॥ १९ ॥
 चतुर्विधं यदज्ञान प्रमाणाम्या निवर्तते ।
 नष्टे चतुर्विधेऽज्ञाने^२ मूलज्ञानं निवर्तते ॥ २० ॥
 मूलाज्ञानानिष्टत्वाच्च विशुद्धज्ञानसन्तति ।
 शुद्धबुद्ध्याविशेषो हि मोक्षो बुद्धमुदीरित * ॥ २१ ॥
 उत्पत्तिस्थितिभङ्गदोषरहिता सर्वाशयोन्मूलिनी
 ग्राहोत्सर्गवियोगयोगजनिता नाभावभावान्वितान् ।
 'तामन्तर्द्वयवर्जिता निरुपमामाकाशवन्निर्मला
 'प्रज्ञा पारमिता धनस्य जननी शृण्वन्तु बुद्धवर्धिन ॥ २२ ॥
 'अनिस्तुतिपरैरुक्तो यन्तु वैशेषिकादिभिः ।
 ईश्वरो नेप्यतेऽस्माभि स निराक्रियतेऽधुना ॥ २३ ॥
 हेयोपादेयत त्वश्च मोक्षोपायश्च वेत्ति य ।
 स एव 'न प्रमाणं स्यान्न सर्वज्ञस्त्वयोरित ॥ २४ ॥
 दूरं पश्यतु वा मा वा तत्त्वमिष्टं प्रपश्यतु ।
 प्रमाणं दूरदर्शी चेद्वयं गृभ्रानुपास्महे ॥ २५ ॥
 देशोऽपिपीलिकादीना सङ्ख्याजं कश्चिदस्ति किम् ।
 सर्वकर्तृत्वमीशस्य कथितं नोपपद्यते ॥ २६ ॥
 यदि स्यात् सर्वकर्ताऽसावधर्मोऽपि प्रवर्तयेत् ।
 अयुक्तं कारयन् लोकान् कथं युक्ते प्रवर्तयेत् ॥ २७ ॥

१ y योगेन for रूपेण

१ y reads प्रज्ञाकारमित्याम्

२ M 'विधाज्ञाने for 'विधेऽज्ञाने

१ इति for आति°

३ M सर्वाशयो for सर्वाशया°

१ इति and २६ भर्त्स्य for तत्त्वश्च

४ y तामन्तर्भव for ता

द्वय

५ एवात्. for एव न

* y इति मोक्षो बुद्धन मुनिना स्वतन्त्रे समुदीरित

उपेक्षैव च साधूना युक्तात्तामै क्रिया¹ भवेत् ।
 न क्षतक्षारविक्षेप. साधूना साधुचेष्टितम् ॥ २८ ॥
 ईश्वरेणैव शास्त्राणि सर्वाण्यधिकृतानि चेत् ।
 कथ² प्रमाण तद्वाक्य पूर्वापरपराहृतम् ॥ २९ ॥
 कारयेद्धर्ममात्रभेदेकशास्त्रप्रवर्तक ।
 कथ प्रादेशिकस्यास्य सर्वकर्तृत्वमुच्यते ॥ ३० ॥
 ईशः 'प्रयोजनाकाङ्क्षी जगत् सृजति वा न वा ।
 काङ्क्षते चेदसपूर्णो नो चेन्नैव प्रवर्तते ॥ ३१ ॥
 प्रवर्तते किमीशस्ते भ्रान्तवान्निष्प्रयोजने ।
 छागादीनां पुरीपादेर्वर्तुलीकरणेन किम् ॥ ३२ ॥
 क्रीडार्थेय प्रवृत्तिश्चेत् क्रीडते किञ्च बालवत् ।
 अजस्र क्रीडतस्तस्य दु खमेव भवत्यलम् ॥ ३३ ॥
 अज्ञो जन्तुरनीशोऽयमात्मनस्सुखदु खयो ।
 ईश्वरभेरिनो गच्छेत् स्वर्गं वा श्वभ्रमेव च ॥ ३४ ॥
 तप्तलोहाभि³तापाद्यैरीशेनारूपसुरवेच्छुना ।
 प्राणिनो नरके कष्टे वन प्राणैर्वियोजिता ॥ ३५ ॥
 वग्प्रदाने शक्तश्चेत् ब्रह्महत्यादिकारिणे ।
 स्वर्गं दद्यात्स्वतन्त्र. स्यान् नरक सोमयाजिने ॥ ३६ ॥
 कर्मानुगुणदाता चेदीशः स्यादखिलो जनः ।
 दाने स्वातन्त्र्यहीनस्तन् सर्वेश. कथमुच्यते ॥ ३७ ॥

¹ I and M क्रियागमे for क्रिया भवेत्

² सर्वाण्यपि to सर्वाण्यपि^०

³ कथे तस्य प्र^० for कथ प्र^० and

पूर्वपराहितम् for पूर्वापर

तम्

^१ सप्त for ईश & श्वानम्^१ जगत्

^२ भवेत्परम् for भवत्यलम्.

^३ लोहादिपाता for लोहाभतापा^०

^४ सन् for स्यात्

^५ P and M राहेन्यात् for हीनस्तन्

एवं नैयायिकाद्युक्तसर्वज्ञेशनिराक्रिया ।^१

हेषोपदेयमात्रज्ञो ब्राह्मो बुद्धमृनिस्ततः ॥ ३८ ॥

चैत्यं वन्देत चैत्याद्या धर्मा बुद्धागमोदिताः ।

अनुष्ठेया न यागाद्या 'वेदाद्यागमचोदिताः' ॥ ३९ ॥

क्रियायां देवतायाश्च योगे^२ शून्यपदे क्रमान् ।

वैमायिकादयो बौद्धा स्थिताश्चत्वार एव ते ॥ ४० ॥

इति बौद्धपक्षे वैमायिकमतम् ॥

लोकायतार्हतमाध्यमिकयोगाचारसौत्रान्तिकवैभाषिकमतानि पद
समाप्तानि ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे बौद्धपक्षो
नाम चतुर्थं प्रकरणम् ॥

१. v धर्मा वेदादिबोधिता. for वेदा . ता .

२. P वेदिता. for चोदिता

३. M योगशून्यपदे, ४. येऽपि शून्यपदे for योगे . . मात्

अथ वैशेषिकपक्ष .

नास्तिकान् वेदवाह्यास्तान् 'बौद्धलोकायतार्हतान् ।
 निराकरोति वेदार्थवादी वैशेषिकोऽधुना ॥ १ ॥
 वेदमार्ग^१परिभ्रष्टा विशिष्टा परदर्शने ।
 बौद्धादयो विशिष्टास्ते न भवन्ति द्विजा पुन^२ ॥ २ ॥
 अतो^३ बुद्धादिभिर्नित्य वेदब्राह्मणनिन्दया ।
 आत्मवशकता कष्टा सर्वत्राघोषिता भुवि ॥ ३ ॥
 प्रमाणमेव वेदास्त्यु सर्वेश्वरकृतत्वत ।
 स एव कर्मफलदो जीवाना पारिशेष्यत ॥ ४ ॥
 जीवा वा जीवकर्माणि प्रकृति परमाणव ।
 नेशते ह्यत्र^४ जीवाना तंचतकर्मफलार्पणे ॥ ५ ॥
 जीवा कर्मफलावाप्तौ शक्ताश्चेत्स्वसुखे रता ।
 अप्रार्थितानि दु खानि धारयन्तु प्रयत्नत ॥ ६ ॥
 अशक्तान्यत्र कर्माणि जीवाना स्वफलार्पणे ।
 अचेतनत्वादगते स्वर्गादिफलभूमिषु ॥ ७ ॥
 नाचेतनत्वात्प्रकृते फलदातृत्वसम्भव ।
 अचेतना फल दातुमशक्ता परमाणव ॥ ८ ॥
 कालोऽप्यचेतनस्तेषां न हि कर्मफलप्रद ।

* F वाह्यांश्च, M वाह्यास्तु for वाह्यास्तान्

१ M मार्गात् for मार्ग

२ x अतिशिष्टा for विशिष्टा

३ y ततो^० for अतो^० and बौद्धादिशास्त्रेषु for बुद्धादिभिर्नित्यम्

४ y नेशतेऽन्यत्र, M नेशतेऽप्यत्र for नेशते ह्यत्र

अतोऽन्य फल्ग्वो लोके भवत्येभ्यो विलक्षणः ॥ ९ ॥
 स तु प्राणिविशेषांश्च देशानपि तदाश्रयान् ।
 जानन् सर्वज्ञ एवेष्टो नान्ये चीदादिसंभता ॥ १० ॥
 अजानन् प्राणिनो लोके हंयापादेयमात्रवित् ।
 प्रादेशिको न सर्वज्ञो नास्मदादिविलक्षणः ॥ ११ ॥
 वेदैकदेश दृष्ट्वा तु कारीरीदृष्टिवोधकम् ।
 अदृष्टयाश्च विश्वास कार्यः स्वर्गापवर्गयोः ॥ १२ ॥
 कारीरीदृष्ट्युक्तदृष्टिश्च द्रष्टव्यादृष्टनिर्णये ।
 चित्रादे पुत्रपश्चात्तिर्दृष्टव्यादृष्टनिर्णये ॥ १३ ॥
 ज्योतिश्शास्त्रोक्तकालस्य ग्रहण तन्निर्णयम् ।
 दृष्टैकदेशामाप्य घट्कन सौगतादिभिः ॥ १४ ॥
 तच्च वेदादपहत सर्वलोकप्रतारकैः ।
 मन्त्रव्याकरण दृष्ट्वा मन्त्रा विरचिता पुनः ॥ १५ ॥
 त्पिमम्मिश्रजातास्ते सिद्धमन्त्रास्तथा कृता ।
 बौद्धागमेभ्यो दृष्टार्था न हन्ता वैदिकैः क्वचित् ॥ १६ ॥
 वेदस्यैव पदज्ञानि वनश्शीलादिकानि वै ।
 नान्यागमाङ्गता तेषां न काप्युक्ता परैरपि ॥ १७ ॥

१ १ सर्वज्ञ १ २ सर्वज्ञ

२ ५ अज्ञानां प्राणिनाम् for अजानन्
प्राणिन

३ ५ लोकात् for लोके

४ ५ दृष्टार्थं वेदभाष्येण for
कारीरी कम्

५ ५ दृष्टा सर्वत्र for अदृष्टयोश्च

६ ५ कारीरीदृष्ट्युक्तदृष्टिश्च for कारीरी च

७ ५ निश्चये for निर्णये

८ ५ This line is found only in १

९ ५ सौगतादिना for सौ . भ

१० ५ त्वया for तथा

११ ५ भूता for कृता

अतो वेदबलीयस्त्वं. नास्तिकागमसञ्चयात् ।
 [पट्पदार्थपरिज्ञानान्मोक्षं वैशेषिका विदुः ॥ १८ ॥)
 तदन्तर्गत एवेशो जीवास्तर्कमिदं जगत् ।
 द्रव्यं गुणस्तथा कर्म सामान्यं यत्परापरम् ॥ १९ ॥
 विशेषस्तमवायश्च पट् पदार्था इहेरिता ।
 [पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ २० ॥
 दिक्कालात्ममनांसीति^१ नव द्रव्याणि तन्मते^२ । ;
 पृथिवी गन्धवत्याप सरसास्तेजस प्रभा ॥ २१ ॥
 अनुष्णाशतितस्पर्शो वायुश्शब्दगुण नमः ।
 दिक्पूर्वापरधीलिङ्गा काल क्षिप्रचिरागत^३ ॥ २२ ॥
 आत्माहंप्रत्ययात्सिद्धो मनोऽन्त करण मतम् ।
 अयोगमन्ययोगश्च मुक्त्वा द्रव्याश्रिता^४ गुणा ॥ २३ ॥
 चतुर्विंशतिधा भिन्ना गुणास्तेऽपि यथाक्रमात् ।
 शब्दः स्पर्शो रसो रूप गन्धसयोगवेगताः ॥ २४ ॥
 संख्याद्रवत्वसंस्कारपरिमाणविभागताः ।
 प्रयत्नसुखदुःखेच्छान्बुद्धिद्वेषपृथक्त्वताः ॥ २५ ॥
 परत्वञ्चापरत्वञ्च^५ धर्माधर्मौ च गौरवम् ।
 इमे गुणाश्चतुर्विंशत्यथ कर्म च पञ्चधा^६ ॥ २६ ॥

१ V मनास्यासन् for मनासीति.

२ V मन्मते for तन्मते

३ P चिरोद्गते for चिरागत

४ F द्रव्याधितो गुण. for द्रव्याश्रिता गुणा .

५ M परत्वमपरत्वं च for परत्वञ्चापरत्वञ्च.

६ All the MSS give this metrically and grammatically erroneous reading;

it may, however, be read गुणाश्चतुर्विंशतिधा ह्यथ कर्म च पञ्चधा.

(प्रसाराकुभनोत्क्षेपा गत्यवक्षेपणे इति ।
 परापरमित्यत्र सामान्य द्विविध मतम् ॥ २७ ॥
 पर सत्तादे सामान्य द्रव्यत्वाद्यपर मतम् ।
 परस्परविवेकोऽत्र द्रव्याणा यैस्तु गम्यते ॥ २८ ॥
 विशेषा इति ते ज्ञेया द्रव्यमेव समाश्रिता ।
 सम्बन्धस्तमवायस्स्यात् द्रव्याणान्तु गुणादिभि ॥ २९ ॥
 षट् पदार्था इमे ज्ञेयास्तन्मय सकल जगत् ।
 तेषा साधर्म्यवैधर्म्यज्ञान मोक्षस्य साधनम् ॥ ३० ॥
 द्रव्यान्तर्गत एवात्मा भिन्नो जीवपरत्वत ।
 देवा मनुष्यास्तिर्यग्भो 'जीवास्त्वन्यो महेश्वर ॥ ३१ ॥
 तदाज्ञाक्रिया' कुर्वन् मुच्यतेऽन्यस्तु बध्यते ।
 श्रुतिस्मृतीतिहासाद्य पुराण भारतादिकम् ॥ ३२ ॥
 ईश्वराज्ञेति विज्ञेया न लङ्घ्या वोदिकै क्वचित् ।
 त्रिधा प्रमाण प्रत्यक्षमनुमानागमाविति ॥ ३३ ॥
 त्रिभिरेतै ' प्रमाणैस्तु जगत्कर्तावगम्यते ।
 तस्मात्तदुक्तकर्माणि कुर्यात्तस्यैव तृप्तये ॥ ३४ ॥
 भक्त्यैवावर्जनीयोऽस्ती भगवान्परमेश्वर ।
 तत्प्रसादेन मोक्ष स्यात् करणोपरमात्मक ॥ ३५ ॥

१ V क्षपण° for क्षेपा ग° and क्षेपणामकम् for क्षेपणे इति

P and M आपि for इति

P हासाद्य for हासायम्

• P M विशेष for विवेक

• T ईश्वराज्ञेति for ई श्वराज्ञेति

• M लक्ष्यते T लम्ब्यते for गम्यते

• T 'गमावपि for 'गमाविति

• I जीव for जीवा

• M त्रिभिरेव for त्रिभिरेतै

• T क्रिया for क्रियाम्

P भक्त्यैव चार्चनीया° for भक्त्यै-
वावर्जनीयो°

करणोपरमे त्वात्मा पापाणवदवस्थितः ।

दुःखसाध्यः सुखोच्छेदो दुःखोच्छेदवदेव नः ॥ ३६ ॥

अतस्तंसंसारनिर्विण्णो मुमुक्षुर्मुच्यते जनः ।

पश्चान्नैयायिकस्तर्कैः साधयिष्यति नश्शिवम् ।

'नातिभिन्नं मनं यस्मादावयोर्वेदवादिनोः' ॥ ३७ १/२ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वैशेषिक-

पक्षो नाम पञ्चमं प्रकरणम्.

¹ P तत्रातिभिन्नं सिद्धान्तम् for नाति . स्मात्.

अथ नैयायिकपक्षः.

नैयायिकस्य 'पक्षोऽथ संक्षेपात्प्रतिपाद्यने ।
 पक्षैरक्षितो वेदो ग्रन्थः पापण्डुर्जनैः' ॥ १ ॥
 [अक्षपाद प्रमाणादिषोडशार्थप्रबोधनात् । १
 जीवानां मुक्तिमाचष्टे प्रमाणं प्रमेयता ॥ २ ॥
 निर्णयस्मशयोऽन्यश्च प्रयोजननिदर्शने ।
 सिद्धान्तावयवौ तर्को वादो जल्पो वितण्डता ॥ ३ ॥
 हेत्वाभासश्छलं जातिनिग्रहस्थानमित्यपि ।
 प्रत्यक्षमनुमानाख्यमुपमानागमाविनि ॥ ४ ॥ -
 चत्वार्यत्र प्रमाणानि नोपमानन्तु कस्य चित् ।
 प्रत्यक्षमस्मदादीनामस्त्यन्त्रयोगिनामपि ॥ ५ ॥
 पश्यन्ति योगिनस्तर्कमीश्वरस्य प्रसादतः ।
 स्वभावेनेश्वरस्सर्वं पश्यति ज्ञानचक्षुषा ॥ ६ ॥
 यज्ञेनापि न जानन्ति सर्वेशं मांसचक्षुषः ।
 ईश्वर साधयत्येतदनुमानमिति स्फुटम् ॥ ७ ॥
 मूर्धूधरादिकं सर्वं सर्वविद्धेतुकं मतम् ।
 कार्यत्वाद्दृष्टवच्चैति जगत्कर्तानुमीयते ॥ ८ ॥
 कार्यत्वमप्यासिद्धश्चेत्क्षमादेस्तावयवत्वतः ।

१५ पक्षोऽयम् for पक्षोऽथ

P दुर्जेनात् for दुर्जनै

५५ 'मपि for 'मिति

P सर्वत्रित्वतृपूर्वम् for सर्वत्रिद्धेतुकं
मतम्.

५५ 'मानं स्यादुप for मानाख्यमुप'

५५ क्षमादेरवयवत्वतः for क्षमादेस्ता-
वयवत्वतः.

P 'स्तत्वम् for स्सर्वम्

५५ युक्तिमात्रेण पश्यन्ति for यत्ने

. नन्ति

घटकुड्यादिवच्चेति कार्यत्वमपि साध्यने ॥ ९ ॥
 दृष्टान्तसिद्धदेहादेर्धर्माधर्मप्रसङ्गत ।
 न विशेषविरोधोऽत्र वाच्यो भट्टादिभि क्वचित् ॥ १० ॥
 उत्कर्षसमजातित्वात्सम्यग्दोषो न तादृश ।
 कार्यत्वमात्रात्कृतृत्वमात्रमेवानुमीयते ॥ ११ ॥
 दृष्टान्तस्थविशेषैस्त्व विरोध यदि भापसे ।
 धूमेनाग्न्यनुमानस्याप्यभावोऽपि प्रसज्यते ॥ १२ ॥
 अशरीरोऽपि कुरुते शिव कार्यमिहेच्छया ।
 देहानपेक्षो देह स्व यथा चेष्टयते जन ॥ १३ ॥
 इच्छाज्ञानप्रयत्नाख्या महेश्वरगुणास्त्रय ।
 शरीररहितेऽपि स्यु परमाणुस्वरूपवत् ॥ १४ ॥
 कार्यं क्रिया विना नात्र सा क्रिया यत्पूर्विका ।
 क्रियात्वात् साध्यतेऽस्माभिरस्मदादिक्रिया यथा ॥ १५ ॥
 सर्वज्ञीयक्रियोद्भूतदमादिकार्योपपत्तिभि ।
 ईश्वरामश्वमुक्त यन्निरस्त पारिशेष्यत ॥ १६ ॥
 यथा वैशेषिकेणेश पारिशेष्येण साधित ।
 तत्तर्कोऽत्रानुसन्धेय समान शास्त्रमावयो ॥ १७ ॥
 कालकर्मप्रधानादेरचैतन्याच्छिवोऽपर ।
 अल्पज्ञत्वात् जीवाना ग्राह्यस्तर्वज्ञ एव स ॥ १८ ॥
 सर्वज्ञेशप्रणीतत्वाद्देदप्रामाण्यमिष्यते ।

P M धर्मत्वप्रसङ्गत for धर्माधर्मप्रसङ्गत

* M विशेषस्तु for विशेषैस्त्वम्

* P मानस्य ह्यभाव for मानस्याप्यभाव

* V reads after the line the following अशरीरस्तथापीशो यतते कार्यसिद्धये

* P क्रिया विगीतात्र कस्याचिदत्रपूर्वका for क्रिया विना

पूर्वका

* V परिशेषत for पारिशेष्यत

* V तम् for शास्त्रम्

स्मृत्यादीनां प्रमाणस्य तन्मूलत्वेन सिध्यति ॥ १९ ॥
 श्रौत स्मार्तश्च यत्कर्म यथावदिह कुर्वताम् ।
 स्वर्गापवर्गौ स्यातां हि नैव पापण्डिनां क्वचित् ॥ २० ॥
 त्रियम्बकादिभिर्मन्त्रैरपि देवो महश्चर ।
 अनुष्ठानोपयुक्तार्थस्मारकैः प्रतिपाद्यते ॥ २१ ॥
 कारीरीष्टचर्चं वृष्ट्यादिं दृष्ट्वा स्वर्गापवर्गयोः ।
 विश्वासोऽदृष्टो कार्यं कारणाद्यैः प्रपाषेत् ॥ २२ ॥
 अप्रमाणमशेषं शास्त्र बुद्धादिकल्पितम् ।
 स्यादनामप्रणीतत्वाद्बुद्धमत्तानां यथा वच ॥ २३ ॥
 बीजप्ररोहरक्षायै वृत्ति कण्टकिनी यथा ।
 वेदार्थतत्त्वरक्षायै तथा तर्कमयी वृत्ति ॥ २४ ॥
 प्रमानु ग्राहकस्तर्कं स कथात्रयसद्यत ।
 वादी जल्पो वितण्डेति तिस्र एव कथा मता ॥ २५ ॥
 आचार्येण तु शिष्यस्य वादस्तत्त्वबुभुत्सया ।
 जय पराजयो नात्र तौ तु जल्पवितण्डयो ॥ २६ ॥
 वादी च प्रतिवादी च माशिनकश्च समापति ।
 चत्वार्यङ्गानि जल्पस्य वितण्डायास्तथैव च ॥ २७ ॥
 सदुत्तरापरिज्ञानात् पराजयभये साति ।
 जयेच्छलेन जात्या वा प्रतिवादी तु वादिनम् ॥ २८ ॥
 छल आर्तं बुवाणस्य निग्रहस्थानमीरयेत् ।

१ स्मार्तं यदुक्तञ्च for स्मार्तश्च यत्कर्म

२ काररीष्टयुक्तवृ° for कारीरीष्टचर्चवृ°

३ व त्कारणार्थं for कारणाद्यैः

४ अ शेषेण तु for शेषेण

५ यथा कण्टकिनी वृत्ति for वृत्ति यथा

६ P M कृता to तथा

७ व मानानु° for प्रमानु°

८ P M, सत्युत्, for सत्युत्.

९ व स्थानमाचरेत् for स्थानमीरयेत्

निग्रहस्थानमित्युक्त कथाविच्छेदकारकम्^१ ॥ २९ ॥
 तत्रोपचारसामान्यवाकपूर्वं त्रिविधं छलम् ।
 चतुर्वेदविदित्युक्ते कस्मिंश्चिद्वादिना द्विजे ॥ ३० ॥
 किमत्र चित्रं ब्राह्मण्ये चतुर्वेदज्ञतोचिता ।
 एव सामान्यदृष्ट्या तु दूषिते प्रतिवादिना ॥ ३१ ॥
 वदेद्वाक्यैरनेकान्तं निग्रहस्थानमप्यथ ।
 नववस्त्रो षट्श्रोति वाद्युक्ते तत्र वाक्यछलम् ॥ ३२ ॥
 कुतोऽस्य नव वासासीत्याचक्षणस्य निग्रहः ।
 तात्पर्यवैपरीत्येन कल्पितार्थस्य बाधनम् ॥ ३३ ॥
 स्वस्य व्याघातकं वाक्यं दूषणक्षममेव वा ।
 उत्तरजातिरित्याहुः चतुर्विंशतिभेदमाकं ॥ ३४ ॥
 चतुर्विंशतिजातीनां प्रयोक्तुं प्रतिवादिनः ।
 वक्तव्यं निग्रहस्थानमसदुत्तरवादिनः ॥ ३५ ॥
 यथा साधर्म्यवैधर्म्यात्समोत्कर्षापकर्षतः ।
 वर्ण्यावर्ण्यविकल्पाश्च^२ प्राप्स्यप्राप्तीतिसाध्यता ॥ ३६ ॥
 प्रसङ्गप्रतिदृष्टान्तावनुत्पत्तिश्च^३ सशयः ।
 अर्थापत्त्यविशेषौ च हेतुप्रकरणाह्वयौ ॥ ३७ ॥
 कार्योपलब्ध्यनुपलब्धिनित्यानित्याश्च जातयः ।
 साम्यापादक^४ हेतुत्वात् समताजातयो मता ॥ ३८ ॥
 सदुत्तरापरिज्ञाने स्यादेकान्तपराजयः ।

^१ P कारकम् for कारणम्

^२ V alone reads this and the next two lines

^३ प्राप्स्यप्राप्तिस्मा तथा for प्राप्स्यप्राप्तीतिसाध्यताः

^४ दृष्टान्तानुपपत्तिश्च for दृष्टान्तावनुत्पत्तिश्च

^५ M साम्यापादन for साम्यापादक

एव जरूपविण्ण्डाम्या वेदबाह्यान्निरस्य तु ॥ ३९ ॥

वेदैकविहित कर्म कुर्यादीश्वरतृप्तये ।

तत्प्रसादात्तयोगेन मुमुक्षुर्मोक्षमाप्नुयात् ॥ ४० ॥

नित्यानन्दानुभूति स्यान्मे क्षे तु विपयादृत ।

वरं वृन्दावने गम्ये मृगालत्व वृणोम्यहम् ॥ ४१ ॥

वैशेषिकोक्तमोक्षात् सुखलेशविबर्जितान् ।

यो वेद विहितैर्यज्ञैरीश्वरस्य प्रसादत ॥ ४२ ॥

मूर्छामिच्छति यत्नेन पापाणवद्रवस्थितिम् ।

मोक्षो हि 'हरिभक्त्यात्तयोगेनेति पुरोदित' ॥ ४३ ॥

अष्टावङ्गानि योगस्य यमोऽथ नियमस्तथा ।

आसन पत्रनायाम प्रत्याहारोऽथ धारणम् ॥ ४४ ॥

ध्यान समाधिरित्येव तत्साङ्ख्यो विस्तरिष्यति ॥ ४५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्घट्टे नैयायिक-
पक्षे नाम षष्ठमकरणम्

१७ स्थित for स्थितिम्

१४ शिव for हरि

१५ पुरोदितम् for पुरोदित

४५ यमो हि for यमोऽथ

४५ 'माधिरचितम् for समाधिरित्येवम्

अथ प्रभाकरपक्ष .

प्रभाकरगुरो'पक्ष सक्षेपादथ कथ्यते ।
 तुष्टाव पूर्वमीमांसामाचार्यैस्पर्ययापि^१ य ॥ १ ॥
 द्विव्य गुणास्तथा कर्म सामान्य परमन्तता * ।
 पञ्चाथाशक्तितादृश्यसङ्ख्याभिस्त्वष्टथा स्मृता ॥ २ ॥
 न विशेषो न चाभावो भूतलाद्यतिरेकत ।
 वेदैकविहित कर्म मोक्षद नापर गुरो'^२ ॥ ३ ॥
 बध्यते स हि लोकस्तु य काम्यप्रतिषिद्धकृत् ।
 विध्यर्थवाद'मन्त्रीश्च नामवेयैश्चतुर्विध ॥ ४ ॥
 वेदा विधिप्रधानोऽय धर्माधर्मावबोधक ।
 आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिता ॥ ५ ॥
 यथावदात्मना तत्र बोध विदधते स्फुटम् ।
 बुद्धी'न्द्रियशरीरेभ्यो भिन्न आत्मा विभर्ध्व ॥ ६ ॥
 नानाभूा प्रतिक्षत्रमर्थज्ञानेषु भासते ।
 घट जानाम्यह स्पष्टमित्यत्र यगपत्त्रयम् ॥ ७ ॥
 घटो विषयरूपेण कर्ताहप्रत्ययागत ।
 स्वयप्रकाशरूपेण ज्ञान भाति जनस्य हि^३ ॥ ८ ॥

१ P गुरोरुक्ति for गुरो पक्ष

* १ देह° for बुद्धी°

१ 'माचारा'प्राहपच for 'मा
 चार्यैस्पर्ययापि

* २ प्रत्ययादत for प्रत्ययागत

P भूतम् for भाति

३ P मतम् for गुरो

* M तु for हि

४ T वीद for वाद

* This and the following two lines are to be found in V alone

करणोपरमान्मुक्तिमाह वैशेषिको यथा ।

दुस्तहापार'संसारसागरोत्तर'णोत्सुकः ॥ ९ ॥

[प्रयत्नसुरवदुःखेच्छाधर्माधर्मादिनाशनः' ।

पापाणवदवस्थानमात्मनो मुक्तिमिच्छति ॥ १० ॥^१

दुःखसाध्यसुरबोच्छेदो दुःखोच्छेदवदिष्यते ।

नित्यानन्दानुभूतिश्च' निर्गुणस्य न चेष्यते ॥ ११ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

अन्यस्तन्न्यासिनां मार्गो जायतेति न कर्मिणाम् ॥ १२ ॥

तस्माद्यागादयो धर्माः कर्तव्या विहिता यतः ।

अन्यथा प्रत्यवायस्स्यात्कर्मण्येवाधिकारिणाम् ॥ १३ ॥

कर्ममात्रैकशरणाः श्रेयः प्राप्स्यन्त्यनुत्तमम् ।

न देवता चतुर्धन्तविनियोगादृते परा ॥ १४ ॥

वेदवाह्यान्निराकृत्य महाचार्यैर्गते पथि ।

चक्रे प्रभाकरश्शास्त्रं गुरुः कर्माधिकारिणाम् ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविराचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रभाकरपत्नी
नाम सप्तमप्रकरणम्.

^१ M 'हासार for 'हापार.

^२ 'तारण for 'तरण.

^३ P. नाशनम् for नाशनः.

^४ च भूतिस्तु for भूतिध.

स यद्यागमकल्पस्त्यान्नित्योऽनित्य किमागम ।
 नित्यश्चेत्त प्रतीशस्य केय कर्तृत्वकल्पना ॥ २१ ॥
 अनित्यागमपक्षे स्यादन्योऽन्याश्रयदूषणम् ।
 आगमस्य प्रमाणत्वमीश्वरोक्तचेश्वरस्तत ॥ २२ ॥
 आगमात्तिध्यतीत्येवमन्योऽन्याश्रयदूषणम् ।
 स्वत एव प्रमाणत्वमतो वेदस्य सुस्थितम् ॥ २३ ॥
 धर्माधर्मो च वेदैकगोचरावित्यापि स्थितम् ।
 ननु वेद विना साक्षात्करामलकवत्स्फुटम् ॥ २४ ॥
 पश्यन्ति योगिनो धर्मं कथं वेदैकमानता ।
 तदयुक्तं न योगी स्यादस्मदादिविलक्षण ॥ २५ ॥
 सोऽपि पञ्चेन्द्रियैः पश्यन् विषयं नानिरिच्यते ।
 प्रत्यक्षमनुमानाख्यमुपमानमनन्तरम् ॥ २६ ॥
 अर्थापात्तिरभावश्च न धर्मं बोधयन्ति वै ।
 तत्तदिन्द्रिययोगेन वर्तमानार्थबोधकम् ॥ २७ ॥
 प्रत्यक्षं न हि गृह्णाति सोऽप्यतीतमनागतम् ।
 धर्मेण नित्यतन्मन्धिरूपस्याभावनं क्वचित् ॥ २८ ॥
 नानुमानमपि व्यक्तं धर्माधर्मावबोधकम् ।
 धर्मादिसदृशाभावाद्दुपमानमपि क्वचित् ॥ २९ ॥
 सादृश्यग्राहकं नैव धर्माधर्मावबोधकम् ।
 सुखस्य कारणं धर्मो तु स्वस्याधर्म इत्यपि ॥ ३० ॥

१ । अन्योऽन्यव्यापेः । २ । अन्योऽन्याश्रयदूषणम्

३ । P M च for वै

- बोध विदधते ब्रह्मण्यात्मनां परमात्मनि ॥ १० ॥
 दूषयन्त्यनुमानाम्या बौद्धा वेदमपि स्फुटम् ।
 तन्मूललब्धधर्मादिरपलापस्तु^१ सिध्यति ॥ ११ ॥
 वेदोऽप्रमाण वाक्यत्वाद्ग्रथ्यापुरुषवाक्यवत् ।
 अथानाप्तप्रणीतत्वादुन्मत्ताना यथा वच ॥ १२ ॥
 तदयुक्तमिमौ हेतू भवेतामप्रयोजकौ ।
 वाक्यत्वमात्राद्देदस्य न भवत्यप्रमाणाता ॥ १३ ॥
 अनाप्तपुरुषोक्तत्व हेतुस्ते न प्रयोजक ।
 स्यादनाप्तोक्ततामात्रादप्रामाण्य न च श्रुते ॥ १४ ॥
 नित्यवेदस्य चानाप्तप्रणीतत्व न दुष्यति ।
 विप्रलम्भादयो दोषा विद्यन्ते पङ्क्तिरा सदा ॥ १५ ॥
 वेदस्यापौरुषेयत्वाद्दोषाशङ्कैव नास्ति न ।
 वेदस्यापौरुषेयत्व केचिन्नैयापिकादय ॥ १६ ॥
 दूषयन्तीश्वरोक्तत्वान्म-यमाना प्रमाणाताम् ।
 पौरुषेयो भवेद्देदो वाक्यत्वाद्भारतादिवन् ॥ १७ ॥
 सर्वेश्वरप्रणीतत्व प्रामाण्यमापि सुस्थितम् ।
 प्रामाण्य विद्यते नेति पौरुषेयेषु युज्यते ॥ १८ ॥
 वेदे वक्तुरभावाच्च तद्द्वान्नापि मुदुर्लभा ।
 वेदस्य नित्यता प्रोक्ता 'प्रामाण्येनोपयुज्यते ॥ १९ ॥
 सर्वेश्वरप्रणीतत्व प्रामाण्यस्यैव कारणम् ।
 तदयुक्त प्रमाणेन केनात्रेश्वरकल्पना ॥ २० ॥ १

^१ 'लापोऽपि for लापस्तु

^२ 'अथवाताप्त' for अथानाप्तप्र

^३ 'प्रामाणेनाप यु' । = प्रामाण्येनोपयु

स यद्यागमकल्पस्यान्नित्योऽनित्यः किमागम ।
 नित्यश्रेत्तं प्रतीशस्य केयं कर्तृत्वकल्पना ॥ २१ ॥
 अनित्यागमपक्षे स्यादन्योऽन्याश्रयदूषणम् ।
 आगमस्य प्रमाणत्वमीश्वरोक्तेश्वरस्तत ॥ २२ ॥
 आगमात्सिध्यतीत्येवमन्योऽन्याश्रयदूषणम् ।
 स्वत एव प्रमाणत्वमतो वेदस्य सुस्थितम् ॥ २३ ॥
 धर्माधर्मौ च वेदैकगोचरावित्यापि स्थितम् ।
 ननु वेद विना साक्षात्करामल्कवत्स्फुटम् ॥ २४ ॥
 पश्यन्ति योगिनो धर्मं कथं वेदैकमानता ।
 तदयुक्तं न योगी स्यादस्मदादिविलक्षण. ॥ २५ ॥
 सोऽपि पञ्चेन्द्रियैः पश्यन् विषय नानिरिच्यते ।
 प्रत्यक्षमनुमानाण्यमुपमानमनन्तरम् ॥ २६ ॥
 अर्थापत्तिरभावश्च न धर्मं बोधयन्ति वै ।
 तत्तदिन्द्रिययोगेन वर्तमानार्थबोधकम् ॥ २७ ॥
 प्रत्यक्षं न हि गृह्णाति सोऽप्यतीतमनागतम् ।
 धर्मेण नित्यसम्बन्धिरूपस्याभावतः क्वचित् ॥ २८ ॥
 नानुमानमापि व्यक्तं धर्माधर्मावबोधकम् ।
 धर्मादिसदृशाभावाद्दुपमानमापि क्वचित् ॥ २९ ॥
 सादृश्यग्राहकं नैव धर्माधर्मावबोधकम् ।
 सुखस्वकारणं धर्मो न तु स्वस्याधर्म इत्यपि ॥ ३० ॥

१ । अन्योऽन्यस्यापिदे for अन्योऽन्याश्रयदूषणम्

२ P M च for वै.

अर्थापत्त्यात्र सामान्यमात्रे 'ज्ञाते न द्रुप्यति ।
 सामान्यमननुष्ठेय किञ्चातीतं तदा भवेत् ॥ ३१ ॥
 यागादयो ह्यनुष्ठेया 'विशेषा विधिचोदिता ।
 अमावाख्यं प्रमाण न पुण्यापुण्यप्रकाशकम् ॥ ३२ ॥
 प्रमाणपञ्चकाभावे तत् सदा वर्तते यत् ।
 वेदैकगोचरौ तस्माद्धर्माधर्माविनि स्थितम् ॥ ३३ ॥
 वेदैकविहितं कर्म मोक्षद नापरं ततः ।
 मोक्षार्थं न प्रवर्तेत तत्र काम्यनिषिद्धयोः ॥ ३४ ॥
 नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहासया ।
 आत्मा ज्ञातव्य इत्यादिकिविधिः प्रतिपादिते ॥ ३५ ॥
 जीवात्मनां प्रबोधस्तु ज्ञायते परमात्मनि ।
 प्रत्याहारादिक योगमभ्यस्यन्विहितक्रियः ॥ ३६ ॥
 मनःकरणकेनात्मा प्रत्यक्षेणावसीयते ।
 भिन्नाभिन्नात्मकस्त्वात्मा गोवत्सदसदात्मनः ॥ ३७ ॥
 जीवरूपेण भिन्नोऽपि त्वभिन्न पररूपतः ।
 असत्स्याज्जीवरूपेण सद्रूप पररूपतः ॥ ३८ ॥
 शावळेयादिगोपुत्र यथा गोत्व प्रतीयते ।
 परमात्मा त्वनस्यूतवृत्तिर्जीवोऽपि बुध्यताम् ॥ ३९ ॥
 त्वैयम्बकादिभिर्मन्त्रैः पूजयो ध्येयो मुमुक्षुभिः ।
 ध्यात्वैवारोपिताकार कैवल्य सोऽधिगच्छति ॥ ४० ॥१

१ P ज्ञाने न for ज्ञाते न.

२ P विशेयानिधि for विशेषा विधि

३ C जिघांसया for जिहासया

४ C 'मभ्यसन् for 'मभ्यस्यन्

५ P रूपक for रूपतः

६ C सोऽपि for सोऽधि०.

परानन्दानुभूति स्यान्मोक्षे तु विषयादृते ।

विषयेषु विरक्तास्युर्नित्यानन्दानुभूतित ॥

गच्छन्त्यपुनरावृत्तिं मोक्षमेव मुमुक्षव ॥ ४१^१ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे भट्टाचार्य-
पक्षो नाम अष्टमप्रकरणम्.

साङ्ख्यदर्शनसिद्धान्त संक्षेपादथ कथ्यते ।
 साङ्ख्यशास्त्रं द्विधाभूतं तैश्वर्यं निरीश्वरम् ॥ १ ॥
 चक्रे निरीश्वर साङ्ख्यं कपिलोऽन्यत्पतञ्जलिः ।
 कपिलो ब्राह्मदेवस्स्यादनन्तस्स्थात्पतञ्जलिः ॥ २ ॥
 ज्ञानेन मुक्तिं कपिलो योगेनाह पतञ्जलि ।
 योगी कपिलपक्षोक्तं तत्त्वज्ञानमपेक्षते ॥ ३ ॥
 श्रुतिस्मृतीनिहासेषु पुराणे भारतादिके ।
 साङ्ख्येऽक्तं दृश्यते स्पष्टं तथा शैवागमादिषु ॥ ४ ॥
 व्यक्ताव्यक्तविवेकेन पुरुषस्यैव वेदनान् ।
 दुःखत्रयनिवृत्तिं स्यादेकान्तात्यन्ततो नृणाम् ॥ ५ ॥
 दुःखमाध्यात्मिकं चाधिभौतिकं चाधिदैविकम् ।
 आध्यात्मिकं मनोदुःखं व्याधयः पिठकादयः ॥ ६ ॥
 आधिभौतिकं दुःखं स्यात् क्रीडादिमाणितमभवम् ।
 वपतिपादिसम्भूतं दुःखं स्यादाधिदैविकम् ॥ ७ ॥
 एकात्म्यन्ततो दुःखं निवर्तेनात्मवेदनान् ।
 उपायान्तरतो भोक्तुं क्षयानिश्चयसद्युत ॥ ८ ॥
 न चोपधिर्न यागस्यै त्वर्गादिफलहेतुभिः ।
 त्रैगुण्यविषयमोक्षस्तत्त्वज्ञानाद्भूते परैः ॥ ९ ॥
 पञ्चविंशतितत्त्वानि व्यक्ताव्यक्तादिकानि च ।
 धेति तस्यैव त्रिस्पष्टमात्मज्ञानं भविष्यति ॥ १० ॥
 पञ्चविंशतितत्त्वज्ञानं यत्र कुत्राश्रमे वसेत् ।
 जठरी मुष्टी शिखी वापि मुच्यते नात्र सशयः ॥ ११ ॥

पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
 अहङ्कारश्च शब्दश्च स्पर्शरूपरसास्तथा ॥ १२ ॥
 गन्धः श्रोत्रं त्वक्च चक्षुर्जिह्वा घ्राणञ्च वागपि ।
 पाणिः पादस्तथा पायुरुपस्थश्च मनस्तथा ॥ १३ ॥
 पृथिव्यापस्तथा तेजो वायुराकाशमित्यपि ।
 सृष्टिप्रकारं वक्ष्यामि तत्त्वात्मकमिदं जगत् ॥ १४ ॥
 सर्वं हि प्रकृतेः कार्यं नित्यैका प्रकृतिर्जडा ।
 प्रकृतेस्त्रिगुणावेशाद्बुदासीनोऽपि कर्तृवत् ॥ १५ ॥
 स चेतनावत्तद्योगात्सर्गः पङ्कथयोगवत् ।
 प्रकृतिर्गुणसाम्यं स्याद्गुणास्तत्त्वं रजस्तमः ॥ १६ ॥
 सत्त्वोदये सुखं प्रीति शान्तिर्लज्जाङ्गलाघवम् ।
 क्षमा धृतिरकार्षण्यं दमो ज्ञानप्रकाशनम् ॥ १७ ॥
 रजोगुणोदये लोभः सन्तापः क्रोधविग्रहौ ।
 अभिमानो मृपावाद प्रवृत्तिर्दम्भ इत्यपि ॥ १८ ॥
 तमोगुणोदये तन्द्री मोहो निद्राङ्गौरवम् ।
 आलस्यमप्रबोधश्च प्रमादश्चैवमादय ॥ १९ ॥
 व्यासाभिप्रेतासिद्धान्ते वक्ष्येऽहं भारते स्फुटम् ।
 त्रैगुण्यवितति सम्यग्विस्तरेण यथातथम् ॥ २० ॥
 प्रकृतेः स्यान्महांस्तस्मादहङ्कारस्ततोऽप्यभूत् ।
 तन्मात्राख्यानि पञ्च स्यु मूढमभूतानि तानि हि ॥ २१ ॥
 वाक्पाणिपादसंज्ञानि पायूपस्थां तथैव च ।
 शब्दस्पर्शस्तथा रूपं रसां गन्ध इतीरिताः ॥ २२ ॥

१ C त्वक्चक्षुः for त्वक् च चक्षुः.

२ C alone reads this line

३ P. M प्रकृतिः for प्रकृतेः.

४ C प्रकाशनम् for प्रकाशनम्

५ P M यथा तथा for यथातथम्.

खवाय्वग्न्यम्बुपृथ्व्यस्त्यु. सूक्ष्मा एव न चापरे ।
 पठः स्याच्छुक्लतन्तुम्यः शुक्ल एव यथा तथा ॥ २३ ॥
 त्रिगुणानुगुणं तस्मात्तन्ध्वसृष्टिरपि त्रिधा^१ ।
 सत्त्वात्मकानि सृष्टानि तेभ्यो ज्ञानेन्द्रियाण्यथ ॥ २४ ॥
 श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणमित्यत्र पञ्चकम्^२ ।
 तैश्शब्दस्पर्शरूपाणि रसगन्धौ प्रवेत्यस्तौ ॥ २५ ॥
 रजोगुणोद्भवानि स्युस्तेभ्यः कर्मेन्द्रियाण्यथ ।
 वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ॥ २६ ॥
 वचनादानगमनार्धिसर्गानन्दकर्म च ।
 मनोऽन्त करणाख्यं स्यात् ज्ञेयमेकादशेन्द्रियम् ॥ २७ ॥
 तमोगुणोद्भवान्येभ्यो महाभूतानि जज्ञिरे ।
 पृथिव्यापस्तथा तेजो वायुराकाश^३ इत्यपि ॥ २८ ॥
 पञ्चविंशतितत्त्वानि प्रोक्तान्येतानि वै मया ।
 एतान्येव विशोषेण ज्ञातव्यानि गुरोर्मुखात् ॥ २९ ॥
 आत्मानः प्रलये लीना^४ प्रकृतौ सूक्ष्मदेहिना ।
 गुणकर्मवशाद्ब्रह्मस्थावरान्तस्वरूपिणः ॥ ३० ॥
 प्रकृतौ सूक्ष्मरूपेण स्थितमेवाखिलं जगत् ।
 अभिव्यक्त मेवत्येव नासदुत्पत्तिरिष्यते ॥ ३१ ॥
 असदुत्पत्तिपक्षे च शशाशुक्लादि सम्भवेत् ।
 असत्तलं तिलादौ चेतिसिकताभ्योऽपि तद्भवेत् ॥ ३२ ॥

^१ C reads करणानुविधायित्वात् कार्यञ्च त्रिगुणात्मकम् instead of the line beginning with त्रिगुण.

^२ P M पञ्च वै for पञ्चकम्.

^३ C वायुराकाशमे for वायुराकाश इ.

^४ C प्रकृत्यालीनाः for प्रलये लीना.

जनित जनयेच्चेति यस्तु दोषस्त्वयेरित . ।
 अभिव्यक्तिमने न स्यादभिव्यञ्जक'कारणे ॥ ३३ ॥
 आत्मानो बहव साध्या देहे देहे व्यवस्थिता ।
 एकश्रेद्युगपत्सर्वे म्रियेरन् सम्भवन्तु वा ॥ ३४ ॥
 पश्येयुर्युगपत्सर्वे पुस्येकस्मिन् प्रपश्यति ।
 अत्र . स्यादात्मनानात्वमद्वैत नोपपद्यते ॥ ३५ ॥
 आत्मा ज्ञातव्य इत्यादिविधिभि प्रतिपादित ।
 निवृत्तिरूपधर्म स्यान्मोक्षदोऽन्य प्रवर्तक ॥ ३६ ॥
 अग्निष्टोमादयो यज्ञा काम्या स्युर्विहिता अपि ।
 प्रवृत्तिधर्मास्ते 'ज्ञेया यत पुसा प्रवर्तका ॥ ३७ ॥
 धर्मेणोर्ध्वगति पुसामधर्मस्यादधोगति ।
 ज्ञानेनैवापवर्ग स्यादज्ञानाद्वध्यते नर ॥ ३८ ॥
 ब्रह्मार्पणतया यज्ञा कृतास्ते मोक्षदा यदि ।
 अयज्ञत्वप्रसङ्गस्यान्मन्त्रार्थस्यान्यथाकृते ॥ ३९ ॥
 तस्माद्यागादयो धर्मास्सत्सारेषु प्रवर्तका ।
 निषिद्धेभ्योऽपि कर्तव्या पुसा सम्पत्तिहेनव ॥ ४० ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनासिद्धान्तसङ्ग्रहे कपिलवासु-
 देवसाङ्ख्यपक्षा नाम नवमप्रकरणम्

१० व्यञ्जन for व्यञ्जक

२० यज्ञा for ज्ञेया .

अथ पतञ्जलिपक्षः.

अथ सेश्वरसाङ्ख्यस्य वक्ष्ये पक्षं पतञ्जले ।
 पतञ्जलिरनन्तं स्याद्योगशास्त्रप्रवर्तकः ॥ १ ॥
 पञ्चविंशतितत्त्वानि पुरुष प्रकृतेः पद्म ।
 जाननो योगासाद्धिः स्याद्योगादोपक्षयो भवेत् ॥ २ ॥
 पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
 अहङ्कारश्च तन्मात्रा विकाराश्चापि षोडश ॥ ३ ॥
 महाभूतानि चेत्येतद्वृषिणैव सुविस्तृतम् ।
 ज्ञानमात्रेण मुक्तिं स्यादित्याल्लयस्य लक्षणम् ॥ ४ ॥
 ज्ञानिनोऽपि भवत्येव दोषैर्बुद्धिभ्रमः क्वचित् ।
 गुरुपदिष्टविद्यातो नष्टाविद्योऽपि पूरुषः ॥ ५ ॥
 देहदर्पणदोषास्तु योगेनैव विनाशयेत् ।
 सम्यग्ज्ञातां रसो यद्ब्रुडादेर्मानुमूयते ॥ ६ ॥
 पित्तज्वरद्युनैस्तस्माद्दोषानेव विनाशयेत् ।
 गुरुपदिष्टविद्यस्य विरक्तस्य नरस्य तु ॥ ७ ॥
 दोषक्षयकरस्तस्माद्योगादन्यो न विद्यते ।
 अविद्योपात्तकर्तृत्वत्कामात्कर्माणि कुर्वते ॥ ८ ॥
 तत्र कर्मविपाकेन' जात्यायुर्भोगसम्भव ।
 पञ्चक्लेशास्त्वविद्या च रागद्वेषौ तदुद्भवौ ॥ ९ ॥
 अस्मिन्नापिनिवेशी च तत्राविद्यैव कारणम् ।
 अल्पबुद्धिरप्यिष्टा स्यादल्पमपि क्लेश्ये ॥ १० ॥

पञ्चमूतात्मको देहो देही 'त्वात्मा ततोऽपर ।
 तज्जन्मपुत्रपौत्रादिसन्तानेऽपि ममत्वधी ॥ ११ ॥
 अविद्या देहभोग्ये वा गृहक्षेत्रादिके तथा ।
 नष्टाविद्योऽथ तन्मूलरागद्वेषादि'वर्जित ॥ १२ ॥
 मुक्तये योगमभ्यसेदादिहामुत्रफलास्पृह ।
 चित्तवृत्तिनिरोधे स्याद्योग. 'स्वस्मिन्व्य'वस्थिति' ॥ १३ ॥
 वृत्तयो नात्र वर्ण्यन्ते छिष्टास्त्रिष्टविभेदिता ।
 क्रियायोग प्रकुर्वीत साक्षाद्योगप्रवर्तकम् ॥ १४ ॥
 क्रियायोगस्तपो' मन्त्रवपो पक्तिर्दृष्टेश्वरे ।
 क्लेशकर्माविपाकादिभृन्त्य सर्वज्ञ ईश्वर ॥ १५ ॥
 स कालेनानवच्छेदाद्ब्रह्मादीना गुरुर्मत ।
 तद्विचिक स्यात्प्रणवस्तज्जपो वाच्यभावनम् ॥ १६ ॥
 योगान्तरायनाश स्यात्तेन प्रत्यङ्गनो भवेत् ।
 आलस्य व्याभयस्तीव्रा प्रमादस्त्यानसशया ॥ १७ ॥
 अनवस्थिताचित्तत्वमश्रद्धा भ्रान्तिदर्शनम् ।
 दु स्वानि' दौर्मनस्यश्च विषयेषु च लोभना ॥ १८ ॥
 श्वात्प्रश्वात्तदोषौ च देहकम्पो निरङ्कुश ।
 इत्येवमादयो दोषा योगविघ्ना स्वभावत ॥ १९ ॥

१ C 'हीत्या' for 'हा त्वा

२ M ममैति for ममत्व

३ P 'द्वेषावे' for 'द्वेषादि

४ P 'त' for 'स्व'.

५ C 'न्न' for 'न्व्य'

६ P 'त' for 'ति

C वर्ज्य' for वर्ण्य'

७ P योगात्प्रजायेत तपो' for योगमन्तपो
मन्त्रजर्षा',

८ P भावना for भावनम्

९ P सुखानि for दु खान

- (ईश्वरप्राणिधानेन तस्माद्विघ्नान्विनाशयेत् ।
 भैर्यादिभिर्मनश्शुद्धिं कुर्याद्योगस्य साधनम् ॥ २० ॥^१
 मैत्र्यां कुर्यात्सुधीलोकैः करुणां दुःखिते जने ।
 धर्मेऽनुमोदनं कुर्यादुपेक्षामेव पापिनाम् ॥ २१ ॥
 भगवत्क्षेत्रसेवा च सज्जनस्य च सद्भक्तिः ।
 भगवच्चरिताभ्यासो भावना प्रत्यगात्मनः ॥ २२ ॥
 इत्येवमादिभिर्यत्नैः 'संशुद्धं योगिनो मतः ।
 शक्तं स्यादतिसूक्ष्माणां महतामपि भावने ॥ २३ ॥
 योगाङ्गकारणाहोपे नष्टे ज्ञानप्रकाशनम् ।
 अष्टावङ्गानि योगस्य यमोऽथ नियमस्तथा ॥ २४ ॥
 आसनं पवनायाम प्रत्याहारोऽथ धारणा ।
 ध्यानं सभाषेरित्वेव तानि विस्तरतो यथा ॥ २५ ॥
 अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ।
 यमा पच भवन्त्येते जात्याद्यनुगुणा मताः ॥ २६ ॥
 नियमाश्शौचसन्तोषं तपोमन्त्रेशसेवना^२ ।
 यमस्य नियमस्यापि^३ सिद्धीं ब्रह्मे फलानि च ॥ २७ ॥
 अहिंसायाः फलं तस्य सन्निधौ वैश्वर्जनम् ।
 सत्यादमोघवाक्यं स्यादस्तेयाद्रत्नसद्भक्तिः ॥ २८ ॥
 ब्रह्मचर्याद्धीर्धलाभो जन्मधीरपसिग्रहात् ।
 शीचात्स्वाह्नेऽनुगुप्ता स्याद्दुर्जनस्पर्शवर्जनम् ॥ २९ ॥
 सत्त्वशुद्धिस्तौमनस्यमैकात्म्येन्द्रियवश्यते ।
 आत्मदर्शनयोगवत्त्वं मनश्शौचफलं भवेत् ॥ ३० ॥

^१ C संशुद्धम् for संशुद्धम्.

^२ M सन्तोषाः for सन्तोष.

^३ M सेवने for सेवना.

^४ M स्यापि for स्यापि.

अनुत्तमसुखावाप्तिं सन्तोषाद्योगिनो भवेत् ।
 इन्द्रियाणाञ्च कायस्य सिद्धिं स्यात्तपस फलम् ॥ ३१ ॥
 इन्द्रियस्य तु सिद्ध्या स्याद्दूरालोकादिसम्भव ।
 कायसिद्ध्याणिमादि स्यात्तस्य दिव्यशरीरिण ॥ ३२ ॥
 जपेन देवताकर्षणं समाधिस्त्वीशसैवया ।
 आसनं स्यात् स्थिरसुखं द्वन्द्वनाशस्ततो भवेत् ॥ ३३ ॥^१
 पद्मभद्रमयूराख्यैर्वीरस्वस्तिककुक्कुटे ।
 आसनैर्योगशास्त्रोक्तैरासितव्यञ्च योगिभिः^१ ॥ ३४ ॥^२
 प्राणापाननिरोधं स्यात् प्राणायामस्त्रिधा हि स ।
 कर्तव्यो योगिना तेन रेचपूरककुम्भकैः ॥ ३५ ॥
 रेचनाद्रेचको वायो पूरणात्पूरको भवेत् ।
 सम्पूर्णकुम्भवत्स्थानादचलस्तु कुम्भक ॥ ३६ ॥
 प्राणायामश्चतुर्थं स्याद्रेचपूरककुम्भकान् ।
 हित्वा निजस्थितिर्वायोरविद्यापापनाशिनी ॥ ३७ ॥
 इन्द्रियाणाञ्च^३ चरता विषयेभ्यो निवर्तनम् ।
 प्रत्याहारो भवेत्तस्य फलमिन्द्रियवश्यता ॥ ३८ ॥
 चित्तस्य देशबन्धं स्याद्धारणा द्विविधा हि सा ।
 देशबाह्यान्तरत्वेन बाह्यं स्यात्प्रतिमादिकं ॥ ३९ ॥
 देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकः^४ ।
 चित्तस्य बन्धनं तत्र^५ वृत्तिरेव न चापरम् ॥ ४० ॥

१ ५ भागितव्यं हि योगिना for आसितव्यञ्च योगिभिः ।

२ ५ 'नां दि for 'नाञ्च.

३ देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकं for देशस्त्वाभ्यन्तरो ज्ञेयो नाभि-
चक्रहृदादिकं

४ ० तस्य for तत्र.

नाभिचक्रादिदेशेषु प्रत्ययस्यैकतानता ।
 ध्यान समाधिस्तत्रैव त्वात्मन शून्यवस्थिति ॥ ४१ ॥
 धारणादित्रये त्वेकविषये पारिभाषिकी ।
 सज्ञा सयम इत्येषा त्रयोच्चारणलाघवात् ॥ ४२ ॥
 योगिनस्तयमजयात् प्रज्ञालोक प्रवर्तते ।
 सयमस्तंतु कर्तव्यो त्रिनियोगोऽत्र भूमिषु ॥ ४३ ॥
 पञ्चम्योऽपि यमादिभ्यो धारणादित्रय भवेत् ।
 अन्तरङ्ग हि निर्बीजसमाधि स्यात्तत परम् ॥ ४४ ॥
 अजित्वात्त्वपरां भूमिं नारोहेद्भूमिमुत्तराम् ।
 अजित्वारोहणे भूमेर्योगिनस्स्युरुपद्रवा ॥ ४५ ॥
 हिक्वाश्वासप्रतिश्यायकर्णदन्ताक्षिवेदना ।
 मूकताजडताकासशिरोरोगज्वरास्त्विति ॥ ४६ ॥
 यस्येश्वरप्रसादेन यागो भवति तस्य तु ।
 न रोगा सम्भवन्त्येते चेऽधरोत्तरभूमिजा ॥ ४७ ॥
 एक एवास्त्रिला धर्मो बाल्यक्रीमास्यौवनै ।
 वार्धकेन तु कालन परिणामाद्भिनश्यति ॥ ४८ ॥
 पराभूतस्य यातीडापिङ्गलाभ्यामहर्निशम् ।
 कालस्तं शमयेत्प्रत्यगभियात् सुपुत्रया ॥ ४९ ॥
 मुक्तिमार्गं सुषुम्ना स्यात् कालस्तत्र हि ववित ।
 चन्द्रादित्यात्मक कालस्तयोर्भार्गद्वय स्फुटम् ॥ ५० ॥

- P व मानद्वयपदादिगते for व * O त्वधराम for त्वपराम
 त्वात्मन शून्यवत् स्थिति * P ज्वरास्थिति for *ज्वरास्त्विति
 * O सयमस्य for सयमस्त P प्रभवत्यते for सम्भवत्यते
 * C 'भ्यो णि for 'भ्योऽपि * O 'स्तु स for 'स्त श'
 * M 'जस्त' for 'जस'

क्षीरात्समुद्धृतं त्वाज्यं न पुनः क्षीरतां व्रजेत् ।
 पृथक्कृतो गुणेभ्यस्तु भूयो नात्मा गुणी भवेत् ॥ ११ ॥
 यथा नीता रसेन्द्रेण घातवश्शातकुम्भताम् ।
 पुनरावृत्तये न स्युस्तद्वदात्मापि योगिनाम् ॥ १२ ॥
 नाडीचक्रगतिज्ञेया योगमभ्यस्यतां सदा ।
 सुषुम्ना मध्यवंशास्थिद्वारेण तु शिरोगता ॥ १३ ॥
 इडा च पिङ्गळा घ्राणप्रदेशे सव्यदक्षिणे ।
 इडा चन्द्रस्य मार्गः स्यात्पिङ्गळा तु रवेस्तथा ॥ १४ ॥
 कुहूर्धो गता लिङ्गं वृषणं पायुमप्यसौ ।
 विश्वोदरा धारणा च सव्येतरकरौ क्रमात् ॥ १५ ॥
 सव्येतराङ्गी विज्ञेयौ हस्तिजिह्वा यशस्विनी ।
 सरस्वती तु जिह्वा स्यात् सुषुम्नापृष्ठानेर्गता ॥ १६ ॥
 तत्पार्श्वयोः स्थितौ कर्णौ शङ्खिनी च पयस्विनी ।
 गान्धारी सव्यनेत्र स्यान्नेत्र पूषा तु दक्षिणम् ॥ १७ ॥
 ज्ञानकर्मेन्द्रियाणि स्युर्नाज्यः कण्ठाद्विनिस्तृता ।
 नाज्यो हि योगिनां ज्ञेया तिरा एव न चापराः ॥ १८ ॥
 प्राणादिवायुसन्धारो नाडीषु च यथा तथा ।
 ज्ञानव्यो योगशास्त्रेषु तद्व्यापारश्च दृश्यताम् ॥ १९ ॥
 योगी तु संयमस्थाने सयमात्सर्वविद्वेत् ।
 पूर्वजातिपरिज्ञानं संस्कारं संयमाद्भवेत् ॥ २० ॥
 हस्त्यादीनां बलानि स्युर्हस्त्यादिस्थानसंज्ञान् ।
 वैश्यादि लभते योगी वैश्यादिस्थानसंज्ञान् ॥ २१ ॥

१ C "मता सता for 'स्यता सदा.

२ O मार्गेण for द्वारेण.

३ M पुटे द्वे for प्रदेने.

४ O गान्धारा for गान्धारी.

चन्द्रे^१ स्यात्संयमात्तस्य तारकाव्यूहवेदनम् ।

ध्रुवेऽनागतविज्ञान सूर्ये स्याद्भुवनेषु धी ॥ ६२ ॥

(कायव्यूहपरिज्ञान नाभिचक्रे तु सयमात् ।

भुत्पिपासानिवृत्ति स्यात्कर्णकूपे तु सयमात् ॥ ६३ ॥

कर्णनाज्या भ्रंवत्स्थैर्यमर्थज्योतिषि सिद्धधी^२ ।

निह्वात्रे रससक्तिस्स्यान्नासाग्रे गन्धवेदनम् ॥ ६४ ॥

अभ्यासादनिश तस्मादेहकान्तिश्शुभाकृति ।

क्षुदादिविनिवृत्तिश्च जायते वत्सराद्यत^३ ॥ ६५ ॥

सवत्सरेण विविधा जायन्ते योगसिद्धयः ।

यथेष्टचरित ज्ञानमतीताद्यर्थगोचरम् ॥ ६६ ॥

स्वदेहेन्द्रियसशुद्धि^४र्जरामरणसक्षयः ।

वैराग्येण निवृत्ति स्यात्ससारे योगिनोऽचिरात् ॥ ६७ ॥

अणिमाद्यष्टक तस्य योगसिद्धस्य जायते ।

तेन मुक्तिविशेषो न शिवस्यैव यथा तथा ॥ ६८ ॥

आणेमा लघिषा चैव महिमा प्राप्तिरीशता ।

प्राकाम्यश्च तथेशित्व वशित्व यत्र कामदम् ॥ ६९ ॥

इति श्रीमच्छङ्कराचार्यविराचिने सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलि-
शेखरसाङ्गचपक्षो नाम दशमप्रकरणम्

^१ P चन्द्रस्य सय^० for चन्द्रे सयात् सय^०

^२ M वेदना for वेदनम्

^३ O तद्गति for अनागत

^४ P सिद्धये for सिद्धधी.

^५ O वत्सरार्थत for वत्सराद्यत

^६ M शुद्धिश्च for सशुद्धि .

अथ वेदव्यासपक्ष

सर्वशास्त्राविरोधेन व्यासोक्तो मारते द्विजै ।
 गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकै ॥ १ ॥
 पुरुष^१ प्रकृतिश्चेति^२ द्वयात्मकमिदं जगत् ।
 परशशयानस्तन्मात्रपुरे^३ तु पुरुष स्मृत ॥ २ ॥
 तन्मात्रास्तूदमभूतानि प्रायस्ते त्रिगुणास्मृता^४ ।
 प्रकृतिर्गुणसाम्यं स्याद्गुणास्तच्च रजस्तम ॥ ३ ॥
 बन्धु पुंसो गुणावेशो मुक्तिर्गुणविवेकधी ।
 गुणस्वभावैरात्मा स्यादुत्तमो मध्यमोऽधम ॥ ४ ॥
 उत्तम सात्त्विकं श्लेष्मप्रकृतिरसं जलात्मकं ।
 राजसो मध्यमो ह्यात्मा स पित्तप्रकृतिर्मत ॥ ५ ॥
 अधमस्तामसो वातप्रकृतिर्यत्तमो मरुत् ।
 सच्च शुद्ध रजो रक्त धूम्र कृष्ण तमो मतम्^५ ॥ ६ ॥
 जलाग्निपवनात्मानं शुद्धरक्तासितास्तत ।
 तत्तदाकारचेष्टाद्यैर्लक्ष्यन्ते सात्त्विकादय ॥ ७ ॥
 मियद्दूर्वाशास्त्राञ्जहेमवर्णं कफात्मकं ।
 गूढास्थिवन्धस्तुस्निग्धपृथुवक्षा बृहत्तनु^६ ॥ ८ ॥

१ वैदिकै for वैदिक in other MSS

२ C त्रिगुणात्मना for त्रिगुणास्मृता

३ C यज्जल कप for रस जलात्मक

४ C प्रकृति पुरुषश्चेति for पुरुष प्रकृतिश्चेति

C has रजो रक्त धूम्रम् another reading being धूम्रवर्णं रज

५ P द्विधात्मकं for द्वयात्मकं

५ C यत for मतम्

६ C पुरोऽथ for पुरे तु

६ C बृहत्तर for बृहत्तनु

चन्द्रे^१ स्यात्सयमात्तस्य तारकाव्यूहवेदनम्^२ ।

ध्रुवेऽनागत^३विज्ञानं सूर्ये स्याद्भुवनेषु धी ॥ ६२ ॥

(कायव्यूहपरिज्ञानं नामिचके तु सयमात् ।

क्षुत्पिपासानिवृत्तिं स्यात्कर्णकूपे तु सयमात् ॥ ६३ ॥

कर्णनाड्या भवेत्स्थैर्यमर्धज्योतिषि सिद्धधी^४ ।

जिह्वाग्रे रससवित्स्यान्नासाग्रे गन्धवेदनम् ॥ ६४ ॥

अभ्यासादनिशा तस्माद्देहकान्तिश्शुभाकृतिः ।

क्षुदादिविनिवृत्तिश्च जायते वत्सराद्यत^५ ॥ ६५ ॥

सर्वस्वरेण विविधा जायन्ते योगसिद्धयः ।

यथेष्टचरितं ज्ञानमतीताद्यर्थगोचरम् ॥ ६६ ॥

त्वदेहेन्द्रियसंशुद्धि^६र्जिरामरणसक्षयः ।

वैराग्येण निवृत्तिं स्यात्तसारे योगिनोऽचिरात् ॥ ६७ ॥

अणिमाद्यष्टकं तस्य योगसिद्धस्य जायते ।

तेन मुक्तिविरोधो न शिवस्येव यथा तथा ॥ ६८ ॥

आणेमा लघिमा चैव महिमा प्राप्तिरीशता ।

प्राकाम्यञ्च तथेशित्वं वशित्वं यत्र कामदम् ॥ ६९ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलि-
शेखरसाङ्गचपसो नाम दशमप्रकरणम्

^१ P चन्द्रस्य सय^० for चन्द्रे स्यात् सय^०

^२ M वेदना for वेदनम्

^३ O तद्गति for अनागत

^४ P सिद्धये for सिद्धधी.

^५ O वत्सराधत for वत्सराद्यत

^६ m शुद्धिध for संशुद्धि .

अथ वेदव्यासपक्षः.

सर्वशास्त्राविरोधेन व्यातोक्तो भारते द्विजै ।
 गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकै^१ ॥ १ ॥
 पुरुषः प्रकृतिश्चेति^२ द्वायात्मकमिदं जगत् ।
 परशशयानस्तन्मात्रपुरे^३ तु पुरुष स्मृत ॥ २ ॥
 तन्मात्रास्तूक्ष्मभूतानि प्रायस्ते त्रिगुणास्स्मृता^४ ।
 प्रकृतिर्गुणतान्य स्याद्गुणास्तच्च रजस्तम ॥ ३ ॥
 बन्ध पुंसो गुणावेशो मुक्तिर्गुणविवेकधीः ।
 गुणस्वभावैरात्मा स्यादुत्तमो मध्यमोऽधम ॥ ४ ॥
 उत्तम सात्त्विक श्लेष्मप्रकृतिस्त^५ जलात्मक ।
 राजसो मध्यमो ह्यात्मा स पित्तप्रकृतिर्मत ॥ ५ ॥
 अधमस्तामसो वातप्रकृतिर्यत्तमो मरुत् ।
 सत्त्वं शुद्धं रजो रक्तं धूम्रं कृष्णं तमो मतम्^६ ॥ ६ ॥
 जलाग्निपवनात्मानं शुक्लरक्तासितास्तत ।
 तत्तदाकारचेष्टाद्यैर्लक्ष्यन्ते सात्त्विकादय ॥ ७ ॥
 प्रियद्गुदूर्वाशास्त्राब्जहेमवर्णं कफात्मक ।
 गूढास्थिबन्धस्तुस्निग्धपृथुवक्षा बृहत्तनु^७ ॥ ८ ॥

१ वैदिकै for वैदिन in other MSS.

२ प्रकृति पुरुषश्चेति for पुरुष प्रकृतिश्चेति.

३ द्विधात्मक^० for द्वायात्मक^०.

४ पुरोऽत्र for पुरे तु

५ त्रिगुणात्मना for त्रिगुणास्स्मृता

६ यज्जल वप for^०स्त जलात्मक

७ has रजो रक्तं धूम्रम् another reading being धूम्रवर्णं रज

८ यत for मतम्

९ बृहत्तर for बृहत्तनु

तन्नसक्तचलालामो गीतवाद्यरतस्तदा ।
 मधुराद्युपमोगी च मक्ष्यपक्वास्त्वमस्पृहः ॥ २९ ॥
 अल्पपित्तकफः प्रेक्ष्योऽस्वरूपनिद्रोऽल्पजीवनः ।
 एवेमादिगुणैर्ज्ञेयस्वामसो वानिको जनः ॥ ३० ॥
 पञ्चभूतगुणान्वक्ष्ये त्रैगुण्याच्चातिभेदिनः ।
 जङ्गमानाथ सर्वेषां शरीरे पञ्च धातवः ॥ ३१ ॥
 प्रेत्येकश प्रमिद्यन्ते वैशगीरं विचेष्टते ।
 त्वक् च मांसं तथारथीनि मज्जा स्नायुश्च पञ्चमः ॥ ३२ ॥
 इत्येतदिह सरूपात् शरीरे पृथिवीमयम् ।
 तेजोऽग्निस्तन्मथा क्रोषश्चशुरूष्मा तथैव च ॥ ३३ ॥
 अग्निर्जरयते चापि पञ्चाग्नेयाश्शरीरिणाम् ।
 श्रोत्रं घ्राणमथारम्भ हृदय कोष्ठमेव च ॥ ३४ ॥
 आकाशात्प्राणिनामने शरीरे पञ्च धातवः ।
 श्लेष्मा पित्तमथ स्वेदो वसा शोणितमेव च ॥ ३५ ॥
 इत्याप पञ्चधा देहे भवन्ति प्राणिनां सदा ।
 माणान्प्राणयने देही ध्यानाद्द्वयान्च्छते सदा ॥ ३६ ॥
 गच्छत्यपानाऽवाक्यैव ममानो हृद्यवस्थित ।
 उदानाद्गुणैस्तानि च वृत्तिभेदांश्च भाषते ॥ ३७ ॥
 इत्येते वायव्ये पञ्च चेष्टयन्तीह देहिनः ।
 इष्टानिष्टसगन्धश्च गन्धुः कन्दुरेव च ॥ ३८ ॥

* १ रतिः । च रतः

* ८ मधुराद्युपमोगी च । मधुराद्युपमोगी ।

* ८ कन्दुरेव । च पञ्चमः ।

* १ मज्जा for पञ्च ।

(चादिह' । म जीवने' ।

* ८ शरीरिणाम् । शरीरिणाम्

निर्हारी 'सद्गत स्निग्धो रूक्षो विशद एव च ।
 एव नवाविधो ज्ञेय पार्थिवो गन्धविस्तरः ॥ ३९ ॥
 मधुरो लवणास्त्रिक्त कषायोऽस्ल कटुस्तथा ।
 एव पट्टिधविस्तारो रसो वारिमयो मतः ॥ ४० ॥
 ह्रस्वो दीर्घस्तथा स्पूलश्चतुरश्रोऽथ वृत्तवान् ।
 शुक्ल कृष्णस्तथा रक्तो नील पीतोऽरुणस्तथा ॥ ४१ ॥
 एव द्वादशविस्तारो ज्योतिषोऽपि गुण स्मृतः ।
 षड्जर्षभौ च' गान्धारो मध्यम पञ्चमस्तथा ॥ ४२ ॥
 धैवतो निषधश्चैव सप्तैते शब्दजा गुणाः ।
 उष्णश्शीत सुख दुःख स्निग्धो विशद एव च ॥ ४३ ॥
 कठिनश्चिक्कण क्षुष्ण पिच्छिलो मृदुदारुणौ ।
 एव द्वादशविस्तारो वायव्या गुण उच्यते ॥ ४४ ॥
 आकाशज शब्दमाहुरेजिर्वायुगुणैस्तद् ।
 अव्याहृतैश्चेतयते न वेत्ति विषमागते ॥ ४५ ॥
 अथाप्याययते नित्यं चातुर्भिस्तैस्तु पाणि ।
 आपोऽग्निर्मरुतश्चैव' नित्यं जायन्ति देहिषु ॥ ४६ ॥
 चतुर्व्यूहात्मको विष्णुश्चतुर्धैवाकरोऽजगत् ।
 ब्रह्मक्षत्रियविदग्बूढाश्चतुर्वर्णान् गणात्मकान् ॥ ४७ ॥
 विप्रश्शुक्लो नृपो रक्त पीता वश्याऽन्त्यजोऽमिनः ।
 विस्तृत्य धर्मशास्त्रे हि तेषां कर्म समीहितम् ॥ ४८ ॥
 एकस्मिन्नेव वण तु चातुर्वर्ण्यं गुणात्मकम् ।
 मोक्षधर्मेऽधिकारित्वसिद्धये मुनिरभ्यषान् ॥ ४९ ॥

१ C सद्गत^० for सद्गत

२ M 'यस्मृत' for 'या मत

३ M तु for च

४ ५ 'यम्' for 'यं'

५ P शास्त्रेषु for शास्त्रेभ्यः

स कर्मदेवतायोगज्ञानकाण्डेष्वनुक्रमान् ।
 प्रवर्तयति तत्कर्मपरिपाकक्रमं विदन् ॥ ५० ॥
 ऋजवश्शुद्धवर्णाभाः^१ क्षमावन्तो दयाळवः ।
 स्वधर्मनिरता ये स्युस्तं द्विजेषु द्विजातयः ॥ ५१ ॥
 कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
 त्यक्तस्वधर्मा रक्ताङ्गास्ते द्विजाः क्षत्रतां गताः ॥ ५२ ॥
 गोषु वृत्तिं समाधाय पीताः कृष्युपजीविनः ।
 न स्वकर्म करिष्यन्ति ते द्विजा वैश्यतां गताः ॥ ५३ ॥
 हिसानृतमियाः क्षुद्रास्सर्वकर्मोपजीविनः ।
 कृष्णाश्शौचपरिभ्रष्टास्ते द्विजाश्शूद्रतां गताः ॥ ५४ ॥
 समयाचारनिश्शेषकृत्यभेदैर्विमोहयन् ।
 मोक्षदो विष्णुरेव स्याद्देवदैतैयरक्षसाम् ॥ ५५ ॥
 चतुर्भिर्जन्मभिर्मुक्तिर्द्वेषेण भजतस्तव ।
 भवेदिति वरो दत्त पुण्डरीकाय विष्णुना ॥ ५६ ॥
 रजस्तत्त्वतमोमार्गैस्तदात्मानस्त्वकर्मभिः ।
 प्राप्यते विष्णुरेवैको देवदैत्यनिशाचरैः ॥ ५७ ॥
 ब्रह्मविष्णुहराख्याभिः सृष्टिस्थितिलयानपि ।
 हरिरेव करोत्येको रजस्तत्त्वतमोवशात् ॥ ५८ ॥
 सात्त्विकास्त्रिदशास्तर्वे त्वतुरा राजसा मना ।
 तामसा राक्षसाश्शीलप्रकृत्याकृतिवर्णत ॥ ५९ ॥
 धर्मस्सुराणां पक्षस्स्यादधर्मोऽसुररक्षसाम् ।
 पिशाचादेरधर्मस्स्याद्रेषां लक्ष्म रजस्तम ॥ ६० ॥

ईश्वराज्ञानमन्विच्छेच्छ्रियमिच्छेद्धृताशनात् ।
 आरोग्यं मास्करादिच्छेन्मोक्षमिच्छेज्जनार्दनात् ॥ ६१ ॥
 यस्मिन्पक्षे तु यो ज्ञातः सुरो वाप्यसुरोऽपि वा ।
 स्वधर्म एव तस्य स्यादधर्मेऽप्यत्र धर्मवित् ॥ ६२ ॥
 वेदत्रयोक्ता ये धर्मास्तेऽनुष्ठेयास्तु सात्त्विकैः ।
 अधर्मोऽथर्ववेदोक्तो राजसस्तामसैः श्रित ॥ ६३ ॥
 विष्णुकर्मणपर्यन्तो यागोऽस्माकं यथा तथा ।
 राजसैस्तामसैर्ब्रह्मरुद्राविज्यौ तु तद्गुणौ ॥ ६४ ॥
 निजधर्मपथायाताननुगृह्णात्यसौ हरिः ।
 मुच्यते निजधर्मेण परधर्मो भयावह ॥ ६५ ॥
 एक एव परो विष्णुः सुरासुरनिशाचरान् ।
 त्रिगुणानुगुण नित्यमनुगृह्णाति लीलया ॥ ६६ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्गहे वेदव्यासोक्त-
 भारतपक्षो नामैकादशप्रकरणम् ॥

वेदान्तशास्त्रसिद्धान्त सक्षेपादथ कथ्यते ।
 तदर्थप्रवणा प्राय सिद्धान्ता परवादिनाम् ॥ १ ॥
 ब्रह्मार्पणकृते पुण्यै ब्रह्मज्ञानाधिकारिणे ।
 तत्त्वमस्यादिवाक्यार्थो ब्रह्म जिज्ञास्यते बुधै ॥ २ ॥
 नित्यानित्यविवेकित्वमिहामुत्रफलस्पृहा ।
 शमो दमो मुमुक्षुत्व यस्य तस्याधिकारिता ॥ ३ ॥
 तत्त्वमस्येयं नान्यस्त्व तच्छब्दार्थं परेश्वर ।
 त्वशब्दार्थं पुरोवर्ती तिर्यङ्मूर्त्यादिकोऽपर ॥ ४ ॥
 तादात्म्यमातिशब्दार्थो ज्ञेयस्तत्त्वपदार्थयो ।
 सोऽयं पुरुष इत्यादिवाक्ये तादात्म्यवन्मत ॥ ५ ॥
 स्यान्मत तत्त्वमस्यादिवाक्य सिद्धार्थबोधनात् ।
 कथं प्रवर्तकं पुसां विधिरेव प्रवर्तक ॥ ६ ॥
 आत्मा ज्ञातव्य इत्यादिविधाभिः प्रतिपादिता ।
 यजमानः प्रशस्यन्ते तत्त्ववादीरहारुणै ॥ ७ ॥
 बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुव ।
 नानाभूतं प्रतिक्षेत्रपथवित्तिपुं भामते ॥ ८ ॥
 व्यर्थतो ब्रह्मनिज्ञासा वाक्-भस्यान्यपरत्वत ।
 अत्र द्युमरसमाधानं न किडव प्रवर्तक ॥ ९ ॥
 इष्टसाधनताज्ञानादाप लोका प्रवर्तने ।
 पुरस्ते जात इत्यादी विधिरूपो न तादृश ॥ १० ॥

१] अत्र for मत्र

२] वृत्तय for वित्तिपु

३] सु for स्वम

आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिता ।
 बोध विदधते ब्रह्मण्यज्ञानाद्भ्रान्त चेतसाम् ॥ ११ ॥
 स्याद्वैतत्काम्यकर्माणि प्रतिपिद्धानि वर्जयद् ।
 विहित कर्म कुर्वाण शुद्धान्त करण पुमान् ॥ १२ ॥
 स्वयमेव भवेज्ज्ञानी गुरुवाक्यानपेक्षया ।
 तदयुक्त न विज्ञान कर्मभि केवलैर्भवेत् ॥ १३ ॥
 गुरुप्रसादजन्य हि ज्ञानमित्युक्तमारुणै ।
 प्रत्यक्प्रवणता बुद्धे कर्माण्युत्पाद्य शक्तिः ॥ १४ ॥
 कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ।
 प्रत्यक्प्रवणबुद्धेस्तु ब्रह्मज्ञानाधिकारिण ॥ १५ ॥
 स्यादेव ब्रह्मजिज्ञासा तत्त्वमस्यादिभिर्गुरो ।
 तत्त्वमस्यादिवाक्यौघो व्याख्यातो हि पुन पुन ॥ १६ ॥
 भुर्वनुग्रहहानस्य नात्मा सम्प्रकाशते ।
 आत्माविद्यानिमित्तोत्थ प्रपन्न पाथभौतिक ॥ १७ ॥
 निवर्तते यथा तुच्छ शरीरभुवनात्मकम् ।
 तथा ब्रह्माविवर्तन्तु अवज्ञेयमविल जगत् ॥ १८ ॥
 वेदान्तोक्तात्मविज्ञानविपरीतमतिस्तु या ।
 अल्पव्यवस्था, सान्त्वादि स्थूलसूक्ष्मात्मन्य स्थिता ॥ १९ ॥
 आत्मन ख ततो वापुर्वीयोरग्निस्तनो जलम् ।
 जगत्स्थिव्यभूद्भूमर्वाद्यापधवोऽमत्रन् ॥ २० ॥

११ ° ज्ञान for ज्ञात
 १० विज्ञानी for विज्ञानम्
 ११ शुद्धान्त for गतिन

११ वाक्याणो for वाक्यौघा-
 १० अपि for हि

भोपधिम्योऽन्नमन्नात्तु पुरुषः पञ्चकोशवान् ।
 अपभोरुततन्मात्रं सूक्ष्ममृतात्मको जन ॥ २१ ॥
 म्पुलीभवति नद्रेदस्तिर्यङ्गनरमुरात्मक ।
 धर्माधिक्ये तु देवत्वं निर्यक्तु स्यादधर्मत ॥ २२ ॥
 तयोस्ताम्ये मनुष्यत्वमिति त्रेधा तु कर्मणि ।
 त्वगसृद्मांसमेदोऽरिषमज्जाशुक्लानि घातव ॥ २३ ॥
 सप्तान्नपरिणामा स्युः पुस्त्रीत्वमपि न स्वतः ।
 शुक्लाधिक्यं पुमान् गर्भे रक्ताधिक्ये वधुस्तथा ॥ २४ ॥
 नपुंसकं तयास्ताम्ये मातुस्सञ्जायते सदा ।
 यज्जास्थिस्नायवश्शुक्लाद्रक्ताच्चद्रमांसशोणितः ॥ २५ ॥
 षट्कोशाख्यं भवेदतत्पितुर्मातुस्त्रयन्त्रयम् ।
 बुभुक्षा च पिपासा च शोकमोहौ जरामृती ॥ २६ ॥
 पटूर्मयं प्राणत्रुद्धिदेहेषु स्याद्द्वयन्द्वयम् ।
 आत्मत्वेन भ्रमन्त्यत्र वादिनः कोशापभके ॥ २७ ॥
 अन्नप्राणमनोज्ञानमया कोशास्तथात्मनः ।
 आनन्दमयकोशाश्च पञ्च कोशा इतीरिता ॥ २८ ॥
 मयद्धिकारे विहित इत्यानन्दमयोऽभ्यसन् ।
 गृह्णात्यन्नमयात्मानं देहलोकापतस्वलुः ॥ २९ ॥
 देहं परिमितं प्राणमयमारुहतां विदुः ।
 विज्ञानमयमात्मानं वैद्वान् गृह्णन्ति नापरम् ॥ ३० ॥
 आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ।
 अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥ ३१ ॥
 कर्तृत्वादिभिरस्पृष्टो ग्राह्य आत्मात्मविन्मते ।
 कर्तृत्वकर्मकाण्डर्यदेवताकाण्डमाश्रितैः ॥ ३२ ॥

१ अरुहता is to be read as a tetrasyllabic word to suit the metre and is equivalent to आरुहता

अधश्याश्रयणीयं हि नान्यथा कर्म सिध्यति ।
 वतन्ते ब्राह्मणोऽत्राग्नीनादधीतेति वै विधौ ॥ ३३ ॥
 देहो वात्माविशिष्टो वा कोऽधिकारी तु कर्मणि ।
 अज्ञेतनत्वाद्देहस्य स्वर्गकामाद्यसम्भवात् ॥ ३४ ॥
 न जाघटीति कर्तृत्व नाशित्वात्तत्र कर्मणि ।
 आत्मनो ब्राह्मणत्वादिजातिरेव न विद्यते ॥ ३५ ॥
 जातिवर्णाश्रमावस्थाविकारभ्योऽपि सोऽपर ।
 विशिष्टो नापर कश्चिद्विद्यते देहदेहीनो ॥ ३६ ॥
 अत काल्पनिक कर्ता विज्ञेयस्तत्र कर्मणि ।
 नेति नेत्युच्यमाने तु पक्षकोशे क्रमेण य ॥ ३७ ॥
 भासते तत्पर ब्रह्म स्वादावद्या ततोऽन्यथा ।
 भात्मस्वरूपमाच्छाद्य विक्षेपान् सा करोत्यलम् ॥ ३८ ॥
 महद्द्वाराख्यविशेष कामात्कर्मफलसदा ।
 मूलभूतोऽखिलम्रान्तेर्बिभ्राणो दुःखसङ्गतिम् ॥ ३९ ॥
 व्यवहारान् करोत्युच्चैः सर्वान् लौकिकैर्वैदिकान् ।
 मातृमानप्रमेयादिभिन्नान् सर्वस्य सत्यवत् ॥ ४० ॥
 निष्क्रियस्य त्वसद्भस्य चिन्मात्रस्यात्मन स्वतः ।
 स्वतो न व्यवहारोऽय सम्भवत्यनपेक्षिण ॥ ४१ ॥
 जडश्रेतत्यहङ्कारश्रीतन्याध्यासवान्भ्रुवम् ।
 अन्यवस्त्वन्तराध्यासादात्मान्यत्वेन भासते ॥ ४२ ॥

१० अप्यसी for भाषे सो

११ सन्ततिम् । । सङ्गतिम्

१२ अध्यासनाद्भ्रुवम् for अध्यासवान् भ्रुवम्

इदमंशां द्विधाभूतस्तत्र प्राणः क्रियाश्रयः ।
 ज्ञानाधारोऽपरो बुद्धिर्मन इत्यंश ईरितः ॥ ४३ ॥
 तस्य चेष्टादयोऽपीष्टाः प्राणाद्याः पथ वायवः ।
 करणाद्याः क्रियामेदवागादिद्वारकास्तथा ॥ ४४ ॥
 द्विधान्तःकरणं बुद्धिर्मनः कार्यवशादिह ।
 आत्मैव केवलस्तादादहंबुद्धौ तु भाति चेत् ॥ ४५ ॥
 कृशोऽस्मीति मती भाति केवलो नेति तद्वद ।
 कृशादयोऽत्र दृश्यत्वान्नात्मधर्मा यथा मताः ॥ ४६ ॥
 मुखादयोऽपि देहस्था नात्मधर्मास्तथैव च ।
 मातृमर्निप्रमेयेभ्यो^१ भिन्न आत्मात्मविन्मते ॥ ४७ ॥
 तथैव चोपपाद्यस्यान्निरस्य परवादिनः ।
 अनात्मा विषयश्चेति प्रतिपाद्यो न कस्यचित् ॥ ४८ ॥
 घटोऽहमिति कस्यापि प्रतिपत्तेरभावतः ।
 रूपादिमत्त्वाद्दृश्यत्वाज्जडत्वाद्भौतिकत्वतः ॥ ४९ ॥
 अन्नवच्चादनीयत्वाच्च्युदेर्नात्मा कळेवरम् ।
 देहतो व्यतिक्रेण चैतन्यस्य प्रकाशनात् ॥ ५० ॥
 अतस्त्वन्नमयो देहो नात्मा लोकायतेरितः ।
 प्राणोऽप्यात्मा न वायुत्वाज्जडत्वाद्वाह्यवायुवत् ॥ ५१ ॥
 इन्द्रियाणि न चात्मा स्यात् करणत्वात्प्रदीपवत् ।
 चक्षुस्त्वान्मनो नात्मा मुपुतौ तदसम्भवात् ॥ ५२ ॥
 सुखे पर्यवसानाच्च सुखमेवात्मविग्रह ।
 धत्तेऽन्नमयमात्मानं प्राणः प्राणं मनो मनः ॥ ५३ ॥

१ P बुद्धयैव for बुद्धौ तु

२ P प्रमेयादि^० for प्रमेयेभ्यो.^०

३ P अप्रान्तत्वत्वात् f r अत्र दृश्यत्वात्. ४ G तु for न.

सच्चिदानन्दगोविन्दपरमात्मा वहत्यसौ ।
 यदा बाह्येन्द्रियैरात्मा भुङ्क्तेऽर्थान् स्वपराङ्मुखान् ॥ ५४ ॥
 तदा जाग्रदवस्था स्यादात्मनो विश्वसंज्ञिता ।
 बाह्येन्द्रियगृहीतार्थान् मनोमात्रेण वै यदा ॥ ५५ ॥
 भुङ्क्ते स्वप्नांस्तदा ज्ञेया तैजसाख्या परात्मन ।
 अविद्यातिमिरग्रस्तमनस्यात्मन्यवस्थिते ॥ ५६ ॥
 सुषुप्त्यवस्था विज्ञेया प्राज्ञारूपानन्दतज्ञिता ।
 स्वापेऽपि तिष्ठति प्राणो मृतभ्रान्तिनिवृत्तये ॥ ५७ ॥
 अन्यथा श्वाद्योऽश्नन्ति संस्करिष्यन्ति वानले ।
 स्वापेऽप्यानन्दसद्भावो भवत्येवोत्थितो यतः ॥ ५८ ॥
 सुखमस्वाप्समित्येव परामृशति वै स्मरन् ।
 स्यान्मत विषयाभावान्न तद्विषयज सुखम् ॥ ५९ ॥
 वेद्यत्वात्तन्निजन्तेन दुःखाभाव सुखभ्रमः ।
 प्रतियोगिन्यदृष्टेऽपि सर्वाभावाऽपि गृह्यते ॥ ६० ॥
 यतोऽन्यस्मै पुनः पृष्ट सर्वाभाव प्रभाषते ।
 न्यायेनानेन भावाना ज्ञानाभावोऽनुभूयते ॥ ६१ ॥
 अत्र ब्रूमस्तमाधान दुःखाभावो न गृह्यते ।
 प्रबुद्धेनेति सुप्तस्य नाज्ञान प्रति साक्षिता ॥ ६२ ॥
 प्रतियोग्यग्रहान्स्वापे दुःखस्य प्रतियोगिता ।
 कथायाख्यं प्रमाणन्तु नास्ति प्रामाकरे मते ॥ ६३ ॥
 नैर्गायिकमतेऽभावः प्रत्यक्षाद्यातिरिच्यते ।
 सुखदुःखादिनिर्मुक्तेर्मते पापाण्यवस्थितम् ॥ ६४ ॥

- 1 तत्त्वमस्यादियास्यंत्थमशेषाज्ञानमाधकम् ।
 1 प्रत्यक्षमनुमानाख्यमुपपानन्तगागमः ॥ ८९ ॥
 १ अर्थापत्तिभाष्यश्च प्रमाणानि पदेव हि ।
 व्याघट्टारिकनामानि भयन्त्येतानि नात्मनि ॥ ८९ ॥
 स्वसंवेद्यांऽप्रमेयोऽपि लक्षणे वाप्सनांऽतिगः ।
 हिरण्यगर्भपक्षन्तु घेदन्नाज्ञानिभियने ॥ ८७ ॥
 आनन्दः पुरुषोऽज्ञानं प्रकृतिमन्मते मता ।
 ज्ञानं द्विधा स्थितं प्रत्यक्षपरागिति हि भीदतः ॥ ८८ ॥
 आनन्दाभिमुखं प्रत्यक्षस्यार्थमिमुखं पराक ।
 आत्माज्ञानविद्यते म्याहृतनन्मात्रपत्रकम् ॥ ८९ ॥
 तन्मात्रपत्रकाज्ज्ञानमन्त करणपत्रकम् ।
 मनोबुद्धिरहृद्दार्श्रित्त ज्ञानृन्वमित्यपि ॥ ९० ॥
 पार्थिवम्यादहृद्गामं ज्ञानृत्वमवकाशजम् ।
 करणद्वयमेतत्तु कर्तृत्वेनावमासने ॥ ९१ ॥
 बुद्धि म्यात्तैजसा चित्तमाप्य म्याह्वानुज मन ।
 भूम्यायेकैकभवस्य विज्ञेय गुणपत्रकम् ॥ ९२ ॥
 अहङ्कारो भुव प्राणो घ्राणद्रन्ध्रश्च पायुना ।
 चित्तापानौ तथा जिह्वा रसोपस्थावपाहुणा ॥ ९३ ॥
 बुद्ध्युदानौ तथा चक्षु रूपपादास्तु तैजसा ।
 मनो वायोव्योमनचर्मस्पर्शा पाणिर्गुणास्तथा ॥ ९४ ॥

10 पदप्रमाणान् तन्मते for प्रमाणानि पदेव हि.

10 गुणम् for 'पस्थाव'

10 तैजसः for तैजसा .

ज्ञातृत्वश्च समानश्च श्रोत्र शब्दश्च वाक् स्वजा ।
 एकैक'तृक्षमभूतेभ्य पञ्च पञ्चापरे गुणा ॥ ९५ ॥
 अस्थि चर्म तथा मांस नाडीरोमाणि भूगुणा ।
 मूत्र श्लेष्मा तथा रक्त शुक्ल मज्जा त्वपाङ्गुणा ॥ ९६ ॥
 निद्रा तृष्णा क्षुधा ज्ञेया मैथुनालस्यमग्निजा ।
 मज्जालररणारोहै वायोरुत्थानरोधने ॥ ९७ ॥
 कामक्रोधौ लोमभये मोहो व्योमगुणास्तथा ।
 उक्तोऽवधूतमार्गश्च कृष्णेनैवोद्धव मति ॥ ९८ ॥
 श्रीभागवतसत्ते तु पुराणे दृश्यते हि स ।
 सर्वदर्शनसिद्धान्तान्वेदान्तान्तानिमान् क्रमात् ।
 श्रुत्वार्थवित्तुसक्षितान तत्त्वत पण्डितो भुवि ॥ ९९ ॥

इति श्रीमच्छङ्कराचार्यप्रिराचिने सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदान्त-
 पक्षो नाम द्वादशप्रकरणम् ॥

इति सर्वदर्शनसिद्धान्तसङ्ग्रह समाप्त ॥

THE
SARVA-SIDDHĀNTA-SANGRAHA

PART II.
ENGLISH TRANSLATION.

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SARVA-SIDDHĀNTA-SANĠRAHA.

CHAPTER I.

INTRODUOTORY

1 (To that Being), who is variously understood by various philosophical controversialists in all (their several) systems of philosophy—to that same Being, who is indeed the one only *Brahman* to be realised in the *Vēdānta*, we offer our worship

2 The auxiliary limbs (*Angas* of the *Vēdas*), the secondary limbs (*Upāngas* thereof), and the supplementary *Vēdas* (*Upaivēdas*) are all helpful to the *Vēdas* themselves. They form the sources of knowledge regarding duty (*dharma*), wealth (*artha*), desire (*kāma*), and final deliverance (*mokṣa*); and are fourteen in number.

3 The auxiliary limbs of the *Vēdas* are the following six, viz., the science of accent and phonetics (*śikṣā*), grammar (*vyākaraṇa*), etymology and interpretation (*nirukta*), astronomy (*jyōtiṣa*), ritual code (*kalpa*), and also prosody (*chandōvicitī*)

4. The secondary limbs (of the *Vēdas*) are the following four, viz., *Mīmāṃsā*, *Nyāyusāstra* (the science of reasoning), the *Purānas*, and the *Smritis*: these are in fact (the indirectly connected) outer limbs of the *Vēdas*.

5 The supplementary *Vēdas* are of four kinds. and they are *Āyurvēda* (science of medicine), *Arthavēda* (science of wealth and government), *Dhanurvēda* (archery and the science of war), and *Gāndharvavēda* (the science and art of music)

6. *Śikṣā* (or the science of accent and phonetics) teaches clearly the distinctive characteristics of *Vēdic* pronunciation. Grammar gives out the characteristics of words and their combinations.

7. The science of etymology and interpretation clearly teaches the derivations of the words to be found in them (*i e.*, in the *Vēdas*). The science of astronomy mentions here (in relation to the *Vēdas*) the prescribed times for the performance of the (various) rites enjoined in the *Vēdas*.

8 The ritual code gives out the details of procedure in relation to (these) rites. Similarly the science of prosody (*chāndōśicī*) teaches the number of the *mātrās* (moras) and syllables (to be contained in the various kinds of metrical stanzas).

9 The *Mīmāṃsā* is devoted to the enquiry into the meaning and aim of all the *Vēdas*. The aphorisms of *Nyāya* (the science of reasoning) deal with the characteristics of *pramāna* (an authoritative source of knowledge) and such other things.

10 The *Purāṇas* supplement and amplify (the *Vēdas* with) such *Vēdic* topics as belong to lost recensions of the *Vēdas*; and in the form of stories relating to great men, they (*i e.*, the *Purāṇas*) urge on the pursuit of the true aims of life.

11 The *Dharma-śāstra* regulates, by means of the classification of right and wrong deeds as appertaining to the various classes of people and (their) stages of life, the duties to be performed (by all) in life, and deserves to be accepted and acted upon (by all).

12. By means of the sections relating to the causes (of diseases), to their symptoms and remedial medicines (respectively), the *Ājurveda* points out what makes for length of life and for health and accordingly it teaches all (persons) what they have to do (in order to live well).

13-14 The *Arthavēda* (the science of wealth and government) is devoted to (the study and examination of) that happiness which is consequent upon the (proper) distribution of food, drink, and such other things (among people). Among other things, by making available the *dakṣiṇā* (*i e.*, the fee or any other gift to be given to officiating priests and others in sacrifices), the *ājya* (*i e.*, the clarified butter to be used in sacrifices), the *puṛoḍā* (an oblation in the form of a cake made of ground rice cooked in an earthen dish), and the *caṇu* (an oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.), as well as by safeguarding

them (from loss and destruction), it (*viz.*, the *Asthaiēda*) is suited to bring about the fruition of those aims of life which make up the (well known) collection of the four (well known things) Here (in this world) the *Dhanuriēda* leads to the overthrow of enemies

15 The employment of the seven notes of the gamut is in fact associated with both the *Sama-veda* and the *Gandharva-veda* (music), and the combination of secular notes (as taught in the latter) is helpful to that of the *Vēdic* notes

16-17 * Thus it comes out that the (above mentioned) limbs and secondary limbs (of the *Vedas*), as well as the supplementary *Vēdas*, are all auxiliary and subordinate to the *Vedas* themselves Of these fourteen branches of knowledge, the *Mīmāṃsā* alone is the greatest It consists of twenty chapters and is divided into two parts in accordance with the subject matter dealt with therein The *Pūrva mīmāṃsā* deals with the subject of *karma* (or ritualistic works) and extends over twelve chapters

18 The *sūtras* (or aphorisms) relating to this (*Pūrva mīmāṃsā*) have been composed by Jaimini The commentary (thereon) is the work of Sabara The *Mīmāṃsā-ārṭha* is the work of Bhatta, as it has indeed been composed by the great teacher (Kumarila) Bhatta

19 The teacher Prabhakara though his (*ie.*, Kumarila Bhatta's) disciple established on a slight difference of views a different school (of *Pūrva mīmāṃsā*) from that of Sabara, and this is known as the *Prabhakara* school

20. The *Uttara mīmāṃsā* on the other hand consists of eight chapters, and it is also divided into two parts under the head dealing (respectively) with deities and with the wisdom (of tri philosophy) Both these divisions of the *Uttara mīmāṃsā* alike had their *sūtras* (aphorisms) composed by Vyasa

21 In the first four chapters here (in the *Uttara mīmāṃsā*) the deities referred to in the *mantras* are (given as) described by Sankarsana. For this reason it is called *Devata bandi* (*ie.*, the part dealing with the deities)

22 A commentary (thereon) in four chapters has been composed by the venerable teacher The explanatory commentary

which he produced in relation to that (other part of the *Uttara mīmāṃsā*) is spoken of as *Vēdānta*

23. Aṅṣapāda (or Gotama), Kanāda, and Kapila, and Jaimini, Vyāsa, and Patanjali—these authors of (philosophical) aphorisms are (all) believers in the *Vēdas*

24. Brhaspati and the Arhata (Jina) and the Buddha are all opposed to the (religious) path of the *Vēdas*

In view of the (varying) fitness of individuals, all these have become exponents of authoritative systems (of religion and philosophy)

25. The *Bauddhas* the *Lokayatas* (or the followers of Brhaspati) and the *Jainas* hold it as an established conclusion that the *Vēdas* are not authoritative. They have to be refuted by means of logical reasoning by all those who maintain the authoritative-ness of the *Vēdas*

Thus ends the first chapter—the Introductory one—in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya

CHAPTER II

THE SYSTEM OF THE LOKĀYATIKAS

1 According to the doctrine of the *Lokāyatikas*, the ultimate principles are merely the four elements, viz., earth, water, fire, and air, and there is nothing else

2 Whatever is arrived at by means of direct perception, that alone exists. That which is not perceivable is non-existent, for the (very) reason that it is not perceived. And even those, who maintain the (real existence of) *adīsta* (the unperceivable), do not say that what has not been perceived has been perceived

3 If what is rarely seen here and there is taken to be the unperceivable, how can they (really) call it as the unperceivable? How can that, which is always unseen, like the (ever unseen) horns of a hare, and other such things, be what is really existent?

4 In consequence of (the existence of) pleasure and pain, merit and demerit should not be here (in this connection) postulated by others. A man feels pleasure or pain by nature, and there is no other cause (for it)

5 Who colours wonderfully the peacocks or who makes the cuckoos coo so well? There is in respect of these (things) no cause other than nature

6 The *ātman* (or self) is the body itself which is characterised by such attributes as are implied in the expressions—'I am stout', 'I am young', 'I am old', 'I am an adult', etc. It is nothing else which is distinct from that (body)

7 That intelligence, which is found to be embodied in the (various) modified forms consisting of the non-intelligent elements—(that) is produced in the same way in which red colour is produced from the combination of betel, areca nut and lime

8 Higher than this world there is none. There is no *svarga* (or celestial world of enjoyment) and no hell. The world of *svā* and other such (worlds) are all invented by those who are

(followers of) other (systems of thought) than (what is followed by) ourselves and are (therefore) ignorant impostors

9 The enjoyment of *svarga* consists in partaking of sweet food here, in enjoying the company of damsels of sixteen years of age, and also in enjoying the pleasures that are derivable from the use of fine clothes, sweet scents, flower garlands, sandal, and such other things (of delicious luxury)

10 The experience of (the miseries of) hell consists (only) in the pain caused by enemies by injurious weapons, by diseases and other causes of suffering. The final beatitude of *mokṣa* is, however, death (itself), and that consists in the cessation of (breath, the principal vital air)

11 Therefore it is not proper on the part of a wise man to take (any) trouble on account of this (final beatitude). It is only a fool that becomes thin and worn out to dryness by performing penances, and by fasting, etc.

12—13½ Chastity and other such (cunning) conventions have been invented by clever weaklings. Gifts of gold and of lands, etc., the enjoying of sweet dinners on invitation are all the devices of persons who are poor and have stomachs that are (ever) lean with hunger. With respect to temples, houses for the distribution of drinking water to travellers tanks wells, pleasure-gardens, and other such devices—only travellers praise them daily, (but) not others. The ritual of *Agnihōtra*, the three *Vēdas* the (ascetic's) triple staff the smearing of one's self with ashes are all (merely) means of livelihood to those who are destitute of intelligence and energy so opines Brhaspati.

By adopting only those means which are seen (to be practical) such as agriculture, the tending of cattle trade, politics and administration, etc., a wise man should always (endeavour to) enjoy pleasures (here) in this world.

Thus ends the second chapter, known as the system of the *Lōkāyatikas*, in the *Sarva darsana siddhanta sangraha* composed by the venerable Śaṅkarācārya

CHAPTER III

THE SYSTEM OF THE ĀRHATAS OR JAINAS

1 The doctrine of the *Lokayatikas* is liable to be objected to by all (other) philosophical controversialists. Now the Jaina, by (enunciating) his own doctrine refutes their doctrine (thus)

2 The heat of fire, the cold of water, the sweet sound of the cuckoos, and such other things happen to be (due to) the invariable nature (of those things) and (they) are not anything else.

3 Pleasure and pain, which are transient cannot be considered to constitute the nature of the *ātman* (self). By means of these two (*viz.* pleasure and pain) merit and demerit are determined to be the self's *āśṛta* (or invisible results of works done in former states of re-incarnation).

4 The fault (in reasoning) pointed out by you (the *Lokayatika*), to the effect that, if what is unseen is in any way taken to be seen, then the unseen ceases to be the unseen, does not affect me (the Jaina), inasmuch as that (unseen) is established for me by means of the scriptures.

5 And surely the inference of fire from smoke has been approved of by you also, who, on seeing the smoke run near (to where it is) for the purpose of getting at the invisible fire.

6 Those persons, who take their stand on the scriptures of the Jainas, come to know clearly (both) the seen and the unseen by such means as perception, inference, and scripture.

7 Human beings are of three kinds, namely, the perfected beings, the beings in (mundane) bondage, and the sufferers in hell. Some are (by their own nature) the highest of perfected

beings (while) others (become so) with the aid of *mantras* (mystic magical formulas) and the power of sovereign herbs

8 To any one in this world, who has adopted renunciation, freedom from (mundane) bondage results through the united operation of knowledge and works in the manner taught by the (great) spiritual preceptor

9 Bondage in the case of the *Arhatas* is that obstructive veil covering the knowledge of all things, which is (in the case of all of them) produced by the bodies acquired by them in consequence of (their) *karmas* (or the impressed effects of actions done in previous states of re-incarnation) And final liberation consists in the souls having no (such) veil of obstruction.

10 All bodies, with their organs (of sense, etc) are made up of ultimate atoms, otherwise known as *puṅgalas*, which follow (in the wake of) the merit and demerit (of beings)

11 The selves, which exist in the cages consisting of the bodies of creatures, beginning with worms and insects and ending with elephants are of the size of their respective bodies, and they are attached to their bodies by reason of (their) ignorance

12 In regard to the body, which is itself an obstructive covering for the *atman*, there need not be any other covering such as a cloth, etc, for, if such (a covering) is admitted (to be required), then in regard to this also (another covering will have to be admitted), and there will thus result the logical fallacy of a *regressus in infinitum*

13 The *yogins* (or the true seers of the self) do not cause pain to (any being in) the whole collection of living beings, in thought, or word, or deed, (they) assuredly move about as sky-clad (or naked) persons leading the life of celibacy

14 They (carry) the feathers of peacocks in their hands, and are accomplished in adopting the various postures (prescribed for *yogic* meditation), such as the 'posture of the hero', etc They eat out of the 'vessels' consisting of (their own) hands, and have their hairs cut, and are engaged in silent meditation

15-15½ These sages are free from stains and are pure, and (are able to) destroy the multitude of sins appertaining to

those who bow unto them in reverence That Omniscient Spiritual Teacher of the world, who is the bestower of the fruits of (even) their *mantras*, and is established as an authority on the road to final freedom—He is (certainly) worthy of being faithfully followed by all

Thus ends the third chapter, known as the system of the *Ārhatas* (or Jainas), in the *Sarva-darsana-siddhānta sangraha* composed by the venerable Sankarācarya

CHAPTER IV.

THE SYSTEMS OF THE BAUDDHĀS

I.

THE SYSTEM OF THE *Mādhyamikas*

1 Now the *Bauddhas* unhesitatingly discard the system promulgated even by the spiritual teacher of the Jainas, just as (they themselves discard) the doctrine of the *Lohayatas*

2 By reason of the difference in views among the four (classes of the followers of Buddha), the scriptures of the *Bauddhas* are of four kinds, and they impel (men) to live (their lives) thus or thus, according to their (particular) fitness and qualifications

3 What is known as 'intellect' is indeed 'consciousness' itself. It is not considered to be an internal instrument (of the mind), because (the expressions)—'He is aware' and 'He understands'—are (generally) used as if they are synonymous

4 For three out of the (four) schools of *Bauddhas*, the understanding exists undisputedly (as a reality). In (the view of) only two of them external objects exist (in reality). There is difference of opinion (among all of them) in respect of other things and that is as follows

5 That *Bauddha*, who is a *Vaishāṣika* declares that external objects are established through direct perception. But the *Sautrantika* (Buddhist) says that external objects are (merely) such (things) as are inferred from the forms of consciousness

6 The *Yogacara* (Buddhist) says that only consciousness is (real) here, and that nothing else (is real).

And the *Mādhyamika* (Buddhist) disputant says that in fact even consciousness does not exist (as a reality)

7 The *Mādhyamikas* consider that the ultimate principle is not existent, nor non-existent, nor existent-and-non-existent, nor

(anything else which is) different from both (the existent and the non-existent), and that it is (thus) outside the scope of (all these) four (possible) alternatives.

8. Whatever is non-existent, that cannot be produced by any cause, as, for instance, the (absolutely non-existent) horns of a hare (cannot at all be produced). If origination is admitted to be desirable in the case of what is (really) existent, then (in fact origination) produces (only) that which has been already produced.

9. It is impossible for one (and the same) thing to be both an entity and a non-entity. Nor does it stand to reason (to hold) that one (and the same) thing is distinct from (both) reality and unreality.

10-11. Therefore it is proved that the ultimate principle is such nothingness as is outside the scope of the four alternatives (above set forth). If, in the enquiry whether or not the generic configurations of things are different from the individuals characterised by those generic configurations, it be admitted that they are different, then those (generic configurations) have to be apprehended separately from the individuals, like the toes (for example, which are separately perceived in the body which is their possessor). That individuality which is self-evidently well established is (indeed) what belongs to the ultimate atoms.

12. The characteristics of ultimate atoms have to be described by the *Vaisesikas* and others (like them). By (the atoms) having to come together at once in sixes, there would arise in relation to the ultimate atom the character (of its) being made up of six parts (or aspects).

13-16. If, however, (all the) six atoms happen to occupy the same space, a collection (of atoms) has to be of the same measure (in volume) as a (single) atom.

Are generic characteristics, such as Brahminhood, produced by the study of the *Vedas*, or are they produced by means of (certain prescribed) sacraments, or by both (these means together)? This is all inappropriate. If it be by means of the study of the *Vedas* that Brahminhood results, then a *Sūdra*, who, having gone to another province, learns the *Vedas* well (there), may also

acquire Brahminhood. And here, in this world, no Brahmin is to be seen, who has (undergone) all the (required) sacraments, inasmuch as the sacraments prescribed for a Brahmin are in fact forty (in number). If one who has (undergone only) one sacrament might be a Brahmin, then all men would become Brahmins.

17-17½ When it is (thus) demonstrated that there are not at all such things as constitute generic and specific configurations of characteristics, the principle of consciousness also ceases altogether to exist, since there arises as a consequence the (utter) absence of (all) objects that are to be known.

Such is the discussion conducted by the *Madhyamikas* themselves in relation to (their own) ultimate principle of nothingness.

Thus ends the system of the *Madhyamikas*.

II

THE SYSTEM OF THE *Yogacaras*

1 The *Yogacara*, who maintains that consciousness exists quite independently (of the existence or otherwise of external objects) refutes the theory of nothingness stated thus by the nihilist *Madhyamika*.

2 If all is mere nothingness as mentioned by you, then (your) nothing itself has to be the criterion of truth to you. Hence you cannot appropriately have any right of discussion with others (who hold something other than nothing to be such a criterion).

3 How do you then undertake to prove your own position and to disprove similarly the adversary's position? And why do you not here (in this case) argue, (as you well may), to the contrary?

4 What is of the nature of consciousness is indeed indivisible, but by those whose vision is confused, it is seen to be as it were, differentiated into the perceived object, the perceiving subject, and (then) the perception (itself).

5 The means of knowledge, the object of knowledge and the resulting (knowledge), &c, have (all) been, in accordance with the (current) views regarding (the nature of) knowledge, stated

(to be different and separate in character) The ultimate truth also will be expounded, when (in fact) there arise qualified persons (to grasp it)

6 Indeed, there exists in reality (only) one thing, and that is of the nature of the intelligent principle of consciousness. And (its) oneness is not destroyed in consequence of the varied character of (its) manifestations

7 In regard to one and the same body of a fine young woman a religious ascetic, an amorous man, and a dog have (respectively) three different views, to the effect that it is a (mere) carcase, a beloved mistress, and a thing fit to feed upon

8 If, nevertheless that young woman (happens to be) only one, similarly is the ultimate principle of consciousness (only one) to us. Whatever else (is postulated) other than that, such as the (configurations of) generic characteristics, etc.—you may (freely) disprove (all) that

9 Therefore consciousness, which is (fleeting and) momentary, and is (at the same time) wrongly differentiated in three ways by deluded persons——(that) alone is held in honour (as the one reality) by those, who have come to know (thus) self-luminous principle, and are desirous of obtaining the salvation of final deliverance

Thus ends the system of the *Yogacaras*

III

THE SYSTEM OF THE *Sautrantikas*

1 Consciousness alone has here (in this system) been postulated by the clever *Yogacara*. There can be no perception without an object of perception. Therefore, according to us, external objects also exist (in reality);

2 According to the view of the *Sautrantikas* external objects are always inferred (to exist) by means of those differences (in perception) which consist of (many) wonderful varieties in forms of consciousness, such as blue, yellow, and so on

(or impress-collection); and *vēdanā-skandha* (or the affection-aggregate) is stated to consist of those states of consciousness which constitute pleasure and pain, etc., as well as of that (state of consciousness) which constitutes desire. The *samydā skandha* (or the symbol-aggregate) is (made up of) what happens to be 'name'. The *rūpa-skandha* (or perception-aggregate) here is the collection of (all perceivable) embodied beings.

13—15 Pillars, pots, etc., which are all aggregates of embodied things, are made up of atoms.

(The qualities of) solidity, shape, etc., belong to (the element of) earth, and fluidity, etc., belong to (the element of) water. Heat belongs to the element of light, and cold to the element of air. From the putting together of colour, smell, taste, and heat, as (they) appertain to these four elements (above-mentioned), the earth, etc., are produced and they are all aggregates of ultimate atoms.

The ear, the skin, the eyes, the tongue, and the nose are the five organs of knowledge.

16 (The organ of) speech, the feet, the hands, the anus, etc., are known as the five organs of action. The consciousness which is embodied in a collection (of atoms) is intelligence, and the *manas* is (its peculiar) instrument (for experiencing pain, pleasure, etc.).

17 (What is here taken as) the body, which is the same as the world, is, through deluded vision, imagined to be (of a) five-fold (composition), consisting of name, class (or genus), quality, substance, and action.

18—19 The criterion of truth as defined in the scriptures of the *Bauddhas* is held to be of two kinds. That is direct perception (properly), which is free from super imposition and is undeluded. The super imposition (here thought of) is, however, of five kinds, consisting of name, class, quality, substance, and action (respectively). Here (according to the *Bauddhas*), the nature of logical inference consists in (arriving at) the knowledge of what is characterised by the sign by means of the direct perception of (merely) the sign (itself).

20 Ignorance, which is of four kinds, is removed by means of these two criteria of truth (perception and inference) When (this) fourfold ignorance is destroyed, then the basic ignorance (relating to the common phenomenal apprehension of the universe) departs (as well)

21 When (this) basic ignorance ceases to be, (then) there arises a continuous flow of faultless states of consciousness, and final deliverance is declared by the sage Buddha to be nothing other than (such a flow of) faultless states of consciousness

22 O ye, who are desirous of (attaining) true knowledge, listen to that supreme wisdom, which is free from the defects associated with birth, continuance and death, (that wisdom) which tears to the roots all attachments (giving rise to the bondage of *karma*) and is produced through (the living of) such (a life of) *yoga* as is characterised by the giving up of (all) likes and dislikes—(listen to that) supreme wisdom which is neither correlated to existence nor to non existence, (to that) which is free from all intrinsic duality and is unequalled (to that) which is pure like the firmament (on high) and is the source of (all) wealth—(listen to that)

23 The Divine Lord, who has been declared (to exist) by the *Vaisṇavas* and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us Now, He is disproved (by us thus)

24 He who knows the truth regarding what is (morally) worthy of acceptance and what worthy of rejection and also knows the means for the attainment of final deliverance, he alone is our authority, (but) not that Omniscient Being who is mentioned by you

25 A man may 'see' things at a distance, or he may not He may very well 'see' the truth he wishes (to see) If he who can see far is to be (our) authority, then we (may as well) worship eagles (which are known to be able to see very far)

26 Is there any one who knows the number of ants, etc, in a country? The creatorship of all things, which is declared by you to belong to the Divine Lord, is not (logically) maintainable

27 If He be the agent in relation to (the production of) all things, then He leads men to the practice of unrighteousness (also) (Thus) urging men to do what is improper, how can He lead them to do (only) that which is proper?

28 In relation to him who is bad, indifference should be the proper attitude to be maintained by those who are good (Surely) it is not a good deed on the part of the good to put salt into a cut wound

29 If the Divine Lord Himself is the authoritative producer of all (your) religious scriptures how can His language, wherein the former part is contradicted by the latter, prove authoritative?

30 If He induces men to do only that which is virtuous, then He becomes the promulgator of only one (kind of) scripture How (then) can the creatorship of all things be predicated of Him who is (thus) effective (only) in part?

31 Does the Lord create the world with some profitable object in view or (does He do it) without any such (object)? If He desires (any advantage to Himself), then He is imperfect If He does not, He need not take up the work (of creation) at all

32 Does your Lord, like a deluded fool, undertake to do that which is profitless? What (for instance) is the use of making the excreta, etc. of sheep etc., round (in shape)?

33 If His activity (in relation to creation) be for mere diversion then does He play like a child? To Him who plays always (thus) pain alone turns out to be the (ultimate) result in abundance

34 This ignorant creature (man) is powerless in regard to his own pleasures and pains Being (unavoidably) impelled by the Lord, he may go either to paradise or to hell

35 In the hell, which is full of suffering, living creatures are alas! torn away (as it were) from their lives by means of the heat of red hot iron, etc., by the Lord, who is desirous of enjoying just a little pleasure of diversion (thus)

36 If He is able to bestow boons (freely), He may bestow (the boon of) paradise on one who commits such (offences) as the killing of a Brahmin, and bestow hell on one who performs the *soma* sacrifice

37 If He bestows gifts according to the *karmas* (of individuals), then all men may (well) be Lords (like Him) Being devoid of freedom in the matter of bestowing gifts, how is He to be called the Lord of all?

38 The Omniscient Lord, who is accepted by the *Naryayikas* and others, is (apt to be) refuted thus Hence the sage Buddha, who alone knows what is (morally) worthy of adoption and what worthy of rejection, has to be accepted (by all as a true teacher and guide)

39 One should offer worship to the sanctuary (Worship of) the sanctuary and other (such) duties, prescribed in the scriptures promulgated by the Buddha, have (all) to be performed, but not sacrifices, etc, which are taught in the *Vētas* and other (allied) scriptures

40 The *Bauddhas*, beginning with the *Vaibhasikas*, take their stand (respectively) on action, on divinity, on (the practice of) meditation and mental concentration (*yoga*), and on nothingness They (the *Bauddhas*) are only (of) four (kinds)

Thus ends the system of the *Vaibhasikas*, among the doctrines adopted by the *Bauddhas*

The theories of the *Lokayatas*, *Aīhatas*, *Madhyamikas*, *Yōgacaras*, *Sautrantikas* and *Vaibhasikas*—which are six in number—are now concluded here

Thus ends the fourth chapter, known as the theory of the *Bauddhas* in the *Sarva-darsana-siddhanta-sangraha* composed by the venerable Śaṅkaracarya

9 Time also is non-intelligent, and so it surely cannot bestow on them (the individual souls) the fruits of their *karma*. Therefore (some) other Being, who is different from all these, happens to be the giver of the fruits (of *karma*)

10 And such a Being, knowing as He does all the various living creatures and the places wherein they reside, has to be admitted to be the Omniscient One (But) those others, whom the *Bauddhas* and others approve of, cannot be (so accepted)

11 He who does not know all the living beings in the world, but only knows what (in life) is (morally) worthy of acceptance and what worthy of rejection, and has (therefore) the scope (of his knowledge) limited—(he) is not different from such as are like ourselves and is not (hence) omniscient

12 On knowing (the truth of) that one part of the *Vedas*, which teaches about the production of (the visible) showers of rain by means of the sacrifice known as *Karusti*: it becomes necessary to place faith in those invisible things (known as) *svarga* (paradise) and *apavarga* (the final bliss of soul deliverance)

13 In determining (the truth regarding) the unseen (results of Vedic works), the shower of rain declared (to be produced) by (the performance of) that sacrifice, which is known as *Karusti*, has to be noted. The attainment of sons and cattle from the performance of the sacrifice known as *Utra* and other such sacrifices has (also) to be noted in determining (the truth of) the unseen results (of Vedic works)

14-15 In relation to (the items of) time specified in astronomy, the proof thereof is in the (timely) occurrence of (the) eclipses. Whatever the *Bauddhas* and others (like them) have taught to the effect that (all) such things are (wholly) authoritative as are (well) known (to be) partially (true),—that has been stolen from the *Vedas* by (these) deceivers of the whole world. After learning the grammar of the hymns (of the *Vedas*), other (similar) hymns were composed anew by them

throwing upwards, locomotion, and throwing downwards. Generality is here (in this school) known to be of two kinds, namely, the higher and the lower.

28-29 The higher (or the more comprehensive) one is the generality denoted by existence, etc., while the lower (or the comparatively less comprehensive) one is known to be such as substantiality (for instance). Those things, by means of which the mutual distinctions among the substances here are made out, are to be understood as forming particularities, and these (particularities) inhere only in substances. Intimate relation is the relation of substances with (such things as) qualities, etc.

30 These six categories (of things) comprise (within themselves) all the objects of knowledge. The whole world is made up of them. The realisation of their similarities and dissimilarities is the means of attaining the salvation of final deliverance.

31 The *atman* (self), which is located within (material) substances, is itself of (two) different kinds in the form of the individual soul and of the Supreme Soul. The gods, men, and the lower animals are (all) individual souls and the Great Lord is the other (kind of *atman*).

32-34 (That person), who performs the duties enjoined by Him, he is freed (from the bondage of *samsara*), but the other person (who does not perform such duties) is bound down (in bondage). The *Vēdas*, the *Smṛtis*, the *Itihāsas* etc., the *Purānas*, the *Mahābhārata*, etc., have all to be understood as constituting the commandment of the Lord, and (this commandment) should not be transgressed at any time by those who are believers in the *Vēdas*. The criteria of truth are of three kinds, namely, perception, inference, and scripture. The Creator of the World is made out (to exist) by means of these three criteria of truth. Therefore the works enjoined by Him have to be performed for the purpose of satisfying Him solely.

35 This divine and supreme Lord may be made to become pleased only by means of loving devotion. From His grace results the beatitude of final deliverance, which consists in the cessation of the activity of the instruments (of the soul).

CHAPTER VI.

THE SYSTEM OF THE NAIYĀYIKAS

1. The theory of the *Naiyāyika* is briefly expounded now — (the theory of him), through whose logical reasoning the *Vedas* devoured by the wretched heretic folk have been saved (from destruction)

2—5 Aksapāda (Gautama) declares that the salvation of final deliverance results to individual souls from the knowledge of the sixteen topics beginning with *pramana* (the means of proof). These are—the means of proof, the object of knowledge, settled conclusion, and the other thing—doubt, purpose (or motive), example, demonstration, premises, reasoning, discussion, controversy, cavilling, fallacy, perversion, self confutation, and also final refutation. There are four means of proof here (in this system), viz, perception and what is called inference, comparison (or analogy), and scripture. Comparison, however, is not admitted by some (as a means of proof). Perception is (firstly) that of ourselves and of others (similar to us), and there is also (secondly) another (kind of it), viz, that of the *yōginis* (or transcendental seers)

6—8 The *yōginis* see all things by means of the grace of the Lord. The Lord naturally sees all things with His eye of knowledge. The beings with the eye of flesh do not realise the Lord of all even with (great) effort. It is (however) clear that the following syllogism proves the Lord — All things such as the earth, the mountains, etc., are understood to have an Omniscient Being as the cause (of their creation), because they are all, like pots (for instance), produced effects. It is thus that the Creator of the world is inferred.

9 If it be said that, in regard to the earth, etc., their being produced effects is (itself) not proved, then that also, namely, their being produced effects, may be proved by means of (the fact of)

their being made up of component parts, in the manner of pots, walls, etc., (which are all made up of component parts)

10 In relation to (the possession of) the physical body, etc., as seen (in the case of the makers of pots, makers of walls, etc.) in the above illustrative example, the question of merit and demerit (as determining the material embodiment of a soul) arises (as a matter of course). From this circumstance, no particular objection can in any respect be raised here by Bhaṭṭa and others (in relation to the proof of the world creating Lord)

11 Any such objection is not valid (as regards God), because there is (the appropriateness of His) belonging to a class which may be (either) superior (or) equal (to that of the makers of pots and the makers of walls, etc.) What is really inferred here is simply the creatorship (of the Lord) purely from the fact of (the world) being a produced effect

12 If you raise any objection (to this) with the aid of (any) such peculiarities as may be found in the (given illustrative) examples, then there will also be room (even in the reasoning accepted by you) for the negation of the inference of fire from smoke

13 The Lord Śiva, even though He has no body, performs work here out of (His own free) will, in the same manner in which a person, without necessarily requiring (another) body (as instrument), makes his own body move

14 The attributes of the great Lord are these three, namely, desire, knowledge and effort. These may, like the essential characteristics of atoms, exist even where there is no (built-up) body

15 No effect is here produced without (a producing) action, and it is proved by us that this action has to be preceded by effort, because it has the character of an action like the actions of persons like us

16 That *enunciation of the non-existence of the Lord*, which has been made (by our opponent), has been (thus) disproved through (the process of) *elimination*, by taking into account the appropriateness of the earth, etc., being such produced effects as can be caused (only) by the activity of One who is omniscient

17 That logic by which the *Vaisesika* has proved the Lord God through the process of elimination—that has to be adopted here (by us also) In this respect, both our systems are alike

18 Because time, *karma*, *prakṛti*, etc., are non intelligent, the Lord SIVA is different (from them) And because individual souls are all possessed of very limited knowledge, He (the Lord SIVA) has to be accepted as no other than an Omniscient Being

19 The authoritative nature of the *Vedas* is accepted, because they have been brought out by the Omniscient Lord The authoritative nature of the *Smṛtis* and such other (sacred writings) results from their being based upon these (*Vedas*)

20 *Swarga* (or the celestial world of enjoyment) and the final salvation of the soul's deliverance (*apararga*) come only to those who faithfully perform the *karmanas* (or works) which are ordained in the *Vedas* and in the *Smṛtis*, but they (*viz*, *swarga* and *apararga*) never come to the heretics anywhere

21 The Lord SIVA is described also in the *Trīyambaka mantra* and other such (*mantras*) by means of such things as are (calculated) to remind one of what is good to be adopted in the (daily) practice of religion

22 It has been explained by means of reasoning and other such (aids) that, on observing among other things the shower of rain as the visible result of the performance of the sacrifice known as *Karṣṣṭi*, faith has to be placed in these (two) unseen things, namely, *swarga* (heavenly paradise) and *apararga* (the final deliverance of the soul)

23 The whole lot of the scriptures produced by Buddha and others (like him) is unauthoritative like the language of the insane, because those scriptures have been composed by persons who were not wise and trustworthy

24 What the thorny hedge is for the protection of the growth of (the crops raised from) the seeds sown in the fields, that the hedge consisting of logical reasoning is for the safeguarding of the truths expounded in the *Vedas*

25 Logical reasoning supports right knowledge, and it is associated with three processes of dialectics These dialectics

processes are understood to be only three, viz., discussion, controversy and cavil

26 A discussion is (that which is carried on) by the student with the teacher with the object of learning the truth. Neither victory nor defeat is (the aim) here. Both these (arise as aims), however, in relation to controversy and cavil.

27 In regard to controversy, as also in regard to cavil, there are four constituent requisites, viz., a disputant, a counter-disputant, a questioner, and a president of the assembly (wherein the parties carry on their dialectic contests).

28 The counter-disputant whenever he is in dread of defeat due to his (own) ignorance of the appropriate answer, should conquer the disputant either by (the process of) perversion or by (the pointing out of) self-confutation and other such defects (in his arguments).

29 In regard to the person who utilises (in his arguments the process of) perversion or (the pointing out of) self-confutation, one should set up a final refutation. That which puts an end to a dialectic exposition is said to be the final refutation.

30—33 Of these (the trick of) perversion is of three kinds, being based on the secondary sense of words, on their general significance, or on the (ambiguity of the) language (used by the opponent). When it is said by a disputant that a certain *devya* (or twice born Brahmin) knows (all) the four *Vedas*, if the opponent finds fault with this, taking for the purpose a general view (of the situation), and says—"Is this anything wonderful? To be the knower of the four *Vedas* is quite in keeping with (his) being a Brahmin (*devya*)"—then, as a refutation (of this position), its over-comprehensiveness should be brought out by means of (appropriately argumentative) sentences. When a disputant gives out (for instance)—'This *Vēdic* student is a *nava-vastra*'*, there would be verbal perversion (in the controversy)

* The word *nava* means both 'new' and 'nine' in Sanskrit so that a *nava-vastra* may be either 'he who has a new cloth' or 'he who has nine cloths'. The speaker here uses the expression in the former sense but his opponent purposely misunderstands him in the latter sense.

there, if the speaker is refuted (by his opponent) by saying—“Where are the nine cloths of this (student) ?” By reason of its being opposed to the intended purport (of the speaker, this sort of reply) stultifies the meaning aimed at (by him)

34 An argument which is destructive of one's own (position), or a reply which is well capable of being found fault with—that is self confutation. This consists of twenty-four varieties

35 Where a counter disputant employs the twenty-four kinds of (arguments leading to) self-confutation and thus gives erroneous answers, what has to be urged (to put him down) is final refutation

36—38 The various kinds of self confutation are (dependent upon) what follow likeness, unlikeness, equality, superiority, inferiority, describability and indescribability, alternative supposition, applicability, inapplicability, and the process of accomplishing the end in view, incident, counter illustration, ineffectiveness, doubt, presumption from circumstances, uniformity, and what are called logical proof and inconclusive argument, action, perceptibility, the invariable and the variable. Since these happen to be the means of giving rise to (the sense of) sameness (in relation to both the sides of an argument), they are (also) known as the (different) kinds of 'sameness' (in dialectics)

39—40 When there is complete ignorance of the right answers (to be given in an argument) absolute defeat will be the result. Accordingly, (even) by means of controversy and cavil, one has to refute those who are outside the pale of the *Vedas*, and then, for the purpose of satisfying the Lord God, one has to perform only such works as are enjoined in the *Vedas*. By means of the power of *yoga* (meditation and mental concentration) obtained through His grace, he, who is desirous of obtaining the final deliverance of his soul, will obtain (that) deliverance

41—43 In the condition of final release there will be the experience of eternal bliss without (any perception whatsoever of) sense objects

I choose to be a fox in the beautiful *Brndavana* in preference to that altogether blissless salvation of soul deliverance, which has

been taught by the *Vaiśeṣika*, who, by means of the sacrifices prescribed in the *Vēdas* and by means of the grace of the Lord, wishes to attain with great effort the (altogether feelingless) state of a swoon, a condition of existence similar to that of a stone. Indeed it has been already stated that the final deliverance (of the soul) results from that *yoga*, which is the outcome of loving devotion directed to Hari (or the God Viṣṇu).

44-44½ *Yōga* has eight essential constituents, namely, internal self restraint, external restraint of conduct, assumption of postures, controlling of the breath, drawing the senses into the mind within, and sustained attention, and intense meditation, and self realisation. The *Sāṅkhya* will explain these at length.

Thus ends the sixth chapter known as the theory of the *Naiyāyikas* in the *Sarva-darśana siddhānta sangraha*, composed by the venerable Śaṅkarācārya.

CHAPTER VII

THE THEORY OF PRABHĀKARA

1 Now, the theory of the teacher Prabhakara, who, even out of rivalry with his (own) preceptor, extolled the *Pūrvā mīmāṃsā*, will be briefly described

2-3 According to (this) teacher, there are five categories, namely, substance, quality, action, generality and subordination—which, along with power, similarity and number, are understood to be (altogether) of eight different kinds there is no particularity, and there is no non-existence as apart from the (correlated) surface of the earth, etc. and only that work which is ordained in the *Vedas* can be the bestower of the salvation of soul-emancipation, and no other (work is capable of being the bestower of such salvation)

4-6 Indeed, he becomes subject to bondage, who performs such *karmas* as have desirable (selfish) objects in view, or such (*karmas*) as are prohibited (in the scriptures) The (contents of the) *Vedas* are divisible into four kinds as *śukhs* (or mandatory injunctions), *arthavādas* (or explanatory disquisitions), *mantras* (or metrical hymns), and *namathēyas* (or names) These (*Vēdas*) have the mandatory injunctions as their important subject matter, and teach us what constitute (our) duties as well as what do not constitute (our) duties Such injunctions—as ‘The *ātman* (or self) has to be known’—are contained in the *Arūna* (that is, in the *Upanisads*), and clearly enjoin there (the acquisition of) the knowledge of the self as it really is The *ātman* (or self) is different from the intellect, the senses, and the body, and is all-pervading and unchanging

7. In the cognition of objects, it appears to be varied in form in relation to every one of the (many) fields (of objective cognition) In (the perception)—‘I know the pot well’—surely there arises to a person at once a threefold cognition

8 Indeed, to the (perceiving) person, the pot appears as constituting the object of knowledge, the agential subject of knowledge (appears) as derived from the ego-idea, and the knowledge (itself appears) as a self-luminous something

9-10 The *Vaiśeṣika* has declared that the final deliverance of the soul results from the cessation of the activities of the instruments (of the soul) Accordingly, he, being anxious to cross the shoreless ocean of unendurable *samsara* wishes to attain that (final) deliverance of the soul, which is (merely) a state of existence similar to that of a stone, and is the outcome of the destruction of volitional effort, pleasure, pain, desire, merit demerit, etc

11 The destruction of pleasure, which is (itself) achieved with pain is as desirable as the destruction of pain (itself) The experience of eternal bliss cannot, moreover, be admitted in relation to the attributeless (soul)

12 One should not create a change of view in (the minds of) those ignorant persons who are attached to *karma* (or ritualistic work) The path to be adopted by those who have renounced the world is different, (and that) is not at all suited to those who are devoted to (ritualistic) work

13 Therefore considering that they are enjoined (in the scripture) sacrifices and other religious duties have (all) to be performed Otherwise the harm of sinfulness will befall those who are qualified only to live the life of (ritualistic) work

14 Those who solely depend upon (such) works alone, will (also) attain unsurpassable good (in the end) There is (in fact) no superior deity other than what is aimed at by the use of the ending of the fourth (or dative) case

5 On the lines laid down by his preceptor, Bhatta (Kumarila), this teacher Prabhākara set at naught (all) those who (then) stood outside the pale of the *V'edaa*, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works

Thus ends the seventh chapter, known as the theory of Prabhākara in the *Sarva-darśana siddhānta sangraha*, composed by the venerable Śaṅkarācārya

CHAPTER VIII.

THE SYSTEM OF (KUMĀRILA) BHATTĀCĀRYA

1 The great teacher Bhatta, who was a particular incarnation of Kumāra (the war-god), established well on earth the (religious) path of the *Vēdas*, which had been in fact set at naught by the *Bauddhas* and other atheists in former times

2 On giving up both those (kinds of) works, which have (either) the attainment of particular desired objects in view, or are prohibited by the scripture, the wise man, whose mind is purified, attains the highest bliss through performing such works as are ordained (in the scripture)

3 The results of the works, that have particular desired objects in view, have, in accordance with those (very) works having (such) specially desired objects in view, to be enjoyed only after being born again by (those) men who perform the works with specially desired objects in view

4 But he, who performs the works prohibited by the scripture, has, after being born in the form of worms, insects, etc., to enjoy the (bitter) fruits of forbidden works, and has to go lower and lower down into hell

5 Therefore, both duty and non duty have to be (clearly) made out by the wise man after due enquiry Both of them have scriptural injunction as their authoritative basis and do not fall within the scope of perception and such other (criteria of truth)

6 The *Vēdas* contain four different kinds (of topics), namely, *vidhi* (or mandatory injunctions), *arthavada* (or explanatory discussions), *mantra* (or metrical hymns) and *namadheya* (or names) The *Vēdas* have the mandatory injunctions for their chief subject-matter, and thus teach us (mainly) about duties and non-duties.

7 That (kind of) sentence in the *Vēdas* happens to be a commandment, which turns men away from what is forbidden, or

makes them become engaged in the performance of prescribed duties, and it is indicated by means of the potential mood, the imperative mood, the potential passive participles and other (similar verbal forms)

8 Whatever sentence here (in the *Vēdas*) censures forbidden things or praises such things as are enjoined—that is an *arthaśāda* it has the force of an authoritative means of knowledge for the reason that it forms an auxiliary part of injunctions

9 *Mantras* are those constituent elements of (ritual) works, which throw light on what has to be accomplished (through such works) Those things which happen to be the names of sacrifices etc in the *Vēdas*, they are the *nan adheyas* in fact

10 The injunction— The *ātman* (or self) has to be known"—and other (similar injunctions) which are given in the *Ārunas* (or *Upamśads*) enjoin on individual souls the knowledge relating to the *Brahman* who is the Supreme Soul

11 On the strength of the two (following) logical syllogisms the *Bauddhas* distinctly find fault even with the *Vēdas* and the denial of the duties, etc which are derived from those (*Vēdas* themselves) as source, follows (thence) as a matter of course

12 (Firstly) the *Vēdas* are no authoritative means of knowledge, because they possess the characteristics of spoken sentences, (even) like the sentences of the man in the street Again (they are not authoritative) because they are the productions of unwise and untrustworthy persons like the speech of the insane

13 This (argument) is not right the two reasons given above are quite ineffective (here) Simply because they (the *Vēdas*) happen to be (made up of) sentences, it does not follow that the *Vēdas* have not the character of an authoritative means of knowledge

14 The (other) reason given by you, to the effect that they are composed by unwise and untrustworthy persons, is (also) useless (here) Want of authoritativeness (in relation to ordinary utterances) may well result from the mere fact of (their) having been uttered by an unwise and untrustworthy person But it cannot be so in the case of revealed scriptures

15 The character of being produced by unwise and untrustworthy persons cannot (at all) become (associated as) a blemish with the eternal *Vēdas*. In regard to human utterances, (however), there may always be the faults of deceitfulness, etc., (in association with them).

16—19 As (we hold that) the *Vēdas* are not personal productions, we have no suspicion of any faultiness whatsoever (in relation to them). A few *Naiyayikas* and others, who believe in the authoritativeness (of the *Vēdas*) on account of their having been given out by the Lord, take objection to the view that the *Vēdas* do not possess the characteristics of personal productions, (and say) that the *Vēdas* are to them of (divinely) personal origin, inasmuch as they possess the character of (being made up of) sentences like the *Bhārata* and other such works, and that (nevertheless) the authoritativeness (of the *Vēdas*) is also well established in that they have been produced by the Lord of all. In regard to (all) works of personal origin it is right to ask whether or not there is authoritativeness (in them). There being no speaker in respect of the (original productive utterance of the) *Vēdas*, even such a talk (about authoritativeness) is impossible (in relation to them). The eternality which is predicated of the *Vēdas* (by us) is (therefore) utilised to establish their authoritativeness.

20 (To hold) that the reason of the authoritativeness (of the *Vēdas*) is (to be found) entirely in their being produced by the Lord of all—that is not right. With the help of which criterion of truth is the Lord in this connection assumed to exist?

21 If He be so assumed with the aid of scripture, then (it is asked) whether the scripture is eternal or non eternal. If it be eternal, then what is (the meaning of) this assumption of the agency of the Lord in regard to it (as a thing produced by Him)?

22—23 In regard to the view (that the scripture is) non-eternal there will arise the fallacy of reciprocal dependence. That the authoritativeness of the scripture is due to its being the language of the Lord, and that the Lord is (in His turn) established by means of that same scripture, is accordingly the fallacy

associated with non-duty), because it is always in the absence of the (first) five means of knowledge that this (negative proof of non perception) has scope to operate. Therefore, it is established that duty and non-duty fall exclusively within the scope (of the authority) of the *Vedas*.

34 The work which is enjoined exclusively by the *Vedas* yields the salvation of final deliverance, and none other than that (yields such deliverance). Therefore, one who is desirous of final deliverance, should not, in respect of this matter, be engaged (either) in those (activities) which have particular objects of desire in view or in those which are prohibited (by the *Vedas*).

35—38 One should perform the daily obligatory and the occasionally obligatory (works) with the object of avoiding the harm of sinfulness that will (otherwise) arise. In regard to the Supreme Self taught in (the scriptural injunction)—“The *Ātman* (or Self) should be known, etc.—the knowledge (of that Supreme Self) is certainly (capable of being) born in the individual selves. The *atman* (or the self) of him who performs the works enjoined (in the scripture) and practises the *yoga* consisting of *pratyahara* and the other constituent elements is (indeed) realised at last through direct perception (by him) with the aid of the (internal) organ of *manas* (or the faculty of attention) as the instrument. The *atman* is both differentiated and undifferentiated, and is like the (conception of the) ox, (for instance), both real and unreal. Although (the *atman* is) differentiated when in the form of individual souls, yet He is undifferentiated as the Supreme (Soul)—is unreal in the form of individual selves and real in the form of the Supreme (Self).

CHAPTER IX.

THE SYSTEM OF THE SĀNKHĪYAS

1 Now the doctrines of the *Sāṅkhya* will be briefly described. The science of the *Sāṅkhya*s is of two kinds, namely, theistical and non-theistical.

2 Kapila produced the non-theistical (*Sāṅkhya*) and Patañjali (produced) the other. Kapila is (the incarnation of) Vasudēva (Viṣṇu), and Patañjali is (the incarnation of) Ananta (the divine serpent)

3 Kapila teaches that the final liberation (of the soul) results through knowledge, while Patañjali teaches (that it results) from *yoga* (or practical application) A *yogin* (however) stands in need of that knowledge of the ultimate principles which is given out in the system of Kapila

4. In the *Vedas*, the *Smṛtis*, the *Itihāsas*, the *Puranas*, the *Mahābhārata*, etc., and also in the scriptures of the *Saṅgas* and others, the teachings given in the *Sāṅkhya* (system) are clearly seen (to be adopted)

5. From the discrimination of the manifest and the unmanifest, the knowledge of the *purusa* (the individual soul) itself results; and through this (knowledge) there arises to man unfailingly the absolute cessation of the three miseries

6-7. Misery is *ādhyātmika*, or *ādhibhautika*, or *ādhidaitvika*. The *ādhyātmika* (misery) consists of mental pain and of diseases such as boils, etc. The *ādhibhautika* misery is that which is caused by worms and other such living creatures. The *ādhidaitvika* misery is that which is caused by rain, sun, etc.

8 By means of the knowledge of the *ātman* (the individual soul), all the miseries unfailingly and absolutely cease to be. The freedom which results (to the soul) from other means (than this knowledge of the *ātman*) is subject to decadence and improvement

9 Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc., which give rise to (the attainment of) *svarga* and other similar results, and (thus) fall within the scope of the three 'qualities' (of *sattva*, *rajas*, and *tamas*)

10 To him alone, who knows the twenty five principles consisting of the manifest, the unmanifest, etc., there comes the clear knowledge of the *ātman* (or self)

11 He who knows the twenty five principles may live in whatever estate of life (he likes) Whether he (happens to) be a person characterised by matted hair or by shaven head or by locks of hair—(he) will obtain final freedom: there is no doubt about this

12—14 The twenty five principles are—the *puruṣa* (individual soul), the *prakṛti* (primordial nature matter), the great principle of intellect, the principle of egoity, similarly sound, touch, colour (or form), and taste, and smell, the ear, the skin, the eye, the tongue the nose, and again speech, hands, feet, the anus (as the organ of evacuation), the organ of reproduction, and similarly *manas* (the faculty of attention), earth and water, light, air, and ether (*ākāśa*) also

I shall now explain the manner of creation This world is made up of the principles (now mentioned)

15—16 Everything (in the world) is indeed a product of the *prakṛti* The *prakṛti* is eternal, one and non intelligent Although he (the *ātman*) is passively indifferent, yet, being influenced by the three qualities of the *prakṛti*, he appears as if he were an agent (in the act of creation) Through the association (of *prakṛti*) with that (*ātman*) possessed of consciousness, there arises creation (This is) like the association of a lame person with a blind one (for mutual helpfulness) *Prakṛti* forms the equilibrium of the three qualities the qualities are *sattva*, *rajas*, and *tamas*

17. When *sattva* rises, then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,

courage, magnanimity, restraint of the senses, and the illumination of knowledge

18 When the quality of *rajas* rises, then (there will be born) covetousness, anguish, anger, quarrel, egotism, lying, worldly activity, and boastfulness also

19 When the quality of *tamas* rises, then (there will be born) drowsiness, stupidity, sleep, heaviness of body, laziness, ignorance, and carelessness, and so forth

20 In connection with the system as thought out by Vyasa in the *Mahābhārata*, I shall clearly describe well as they are, and at great length, (all) the details in respect of (these) three 'qualities'

21. The *mahat* (or the great principle of intellect) is produced out of the *prakṛti*, and out of this (*mahat*) the principle of egoity (*ahankara*). Out of this are produced the five (things) known as the rudimentary principles (*tanmatras*), they are indeed subtle elements

22—24 From these are produced what are called speech, hands and feet, the anus (as the organ of evacuation), the organ of reproduction, and what are spoken of as sound, touch, and colour (or form), and taste and smell, and also ether (*ākāśa*), air, fire, water and earth—only as they are in the subtle condition but not otherwise

Just as a cloth, which is produced out of white threads, is purely white, so also the creation of the principles of nature is of three kinds in accordance with the three 'qualities' (of *prakṛti*). The things having the nature of the quality of *sattva* have been created (first), and then out of them have been produced the (various) organs of sense

25 These (organs) are five (in number), namely, the ear, the skin, the eye, the tongue and the nose. By means of these, he (the *purusa*) perceives sound, touch, colour (or form), taste and smell (respectively)

26—27 (Then) there are those (things) which have been produced out of the quality of *rajas*, and out of them (have been derived) afterwards the organs of activity, consisting of what are known as (the organ of) speech, hands and feet, and the anus

9 Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc., which give rise to (the attainment of) *svarga* and other similar results, and (thus) fall within the scope of the three 'qualities' (of *sattva*, *rajas*, and *amas*)

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17. When *sattva* rises then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,

(as the organ of evacuation), and also the organ of reproduction, and similarly (are) also (derived) the activities of speaking, seizing, going, evacuating the bowels, and enjoying pleasure. The *manas*, which is called the internal organ (of attention), has to be understood to be the eleventh organ.

28 Out of other things, derived, from the quality of *tamas*, the elements—namely, earth, water, light, and air and ether—have been born.

29 These are indeed the twenty-five principles that have been given out by me. These are the very (things) that have to be learnt in detail through the mouth of a preceptor.

30 The individual souls are at the time of universal dissolution absorbed into the *prakṛti* (they) being (then) possessed of subtle bodies. Under the influence of the 'qualities' (of *prakṛti*) and their own *karmas* (or the impressed results of works), they (the individual souls) assume various (physical) forms (beginning with) that of (the four-faced) Brahmā and ending with that of inanimate objects.

31 In fact the whole of this world exists in a subtle form in the *prakṛti* (itself). It only becomes manifest (in creation). It is not desirable (to hold) that the production (of an entity) out of non-entity is (possible).

32 According to the view that (an entity) may be produced out of non-entity things like the horns of a hare would also become possible (as entities). If the oil (produced out of sesamum seeds) does not already exist in the sesamum, then it must be possible to find it in sand and such other things also.

33 The fault pointed out by you, that, (in this system), a produced effect has also to become a producer, cannot prove to be (a fault at all) in relation to the view which maintains (creation to be a modified) manifestation (of what has been already in existence) because there are causes (here) which give rise to (such) manifestations (of modification).

34-35 Individual souls may be proved to exist in every one of the bodies (of all kinds of beings), and (they) are (thus) many in number. If (the soul of all beings) be (only) one, (then)

all (beings) would have to die at the same time or be born (at the same time), (or) when one man saw (anything), all would have to see (that same thing) at that same time Hence the multiplicity of souls follows (as a logical consequence), and (the idea of) non duality (in regard to the *atman*) is inappropriate

36 The teaching, given in the scriptural injunction—"The *atman* has to be known, etc,"—and in other similar injunctions, relates to such duties as tend to turn (men) away from (worldly) activity, and bestows (on them) the final freedom of the soul The other* (kind of prescribed duty) leads (men) to (worldly) activity

37. Although the sacrifices, known as *Agnistoma*, etc, are enjoined in the scripture, yet they are all intended for the attainment of (certain) desired objects These (ritual works) have (all) to be understood to constitute the duties that appertain to active (wordly) life, inasmuch as they impel (men to live) the life of (wordly) activity

38 By means of (the righteousness of) duty, men rise aloft, by means of (the unrighteousness of) non-duty, they go down The final release of the soul results exclusively from knowledge It is through ignorance that man gets into the bondage (of *samsara*)

39 If the sacrifices, which are performed as offerings unto the *Brahman*, give rise to the final emancipation of the soul, then it will follow that they are not sacrifices (at all), for the reason that the meaning of the *mantras* (to be used in them) is made (thus) into something other (than itself)

40 Accordingly, sacrifices and other such duties lead (men) to the life of *samsara* (Still) such things as give rise to the prosperity of men have (often) to be accomplished even with the aid of uncommended means

Thus ends the ninth chapter, known as the *Saṅkhya* system of Kapila Vāsudeva, in the *Sarva darśana-siddhanta-saṅgraha* composed by the venerable Śaṅkarācārya

CHAPTER X

THE SYSTEM OF PATAÑJALI.

1 I shall now explain the system of Patañjali, which is the theistic *Saṅkhya*. Patañjali is (the incarnation of) Ananta (the divine serpent) and is the promulgator of the science of *yōga*.

2 One, who knows the twenty-five principles and the *Puruṣa* (or the Lord) beyond the *prakṛti*, acquires perfection in *yōga*; through *yoga* the destruction of evil is brought about.

3-4 The twenty five principles, namely, the *purusa* (or individual soul) the *prakṛti*, the *mahat* (or the great principle of intellect), the principle of egoity, the sixteen (principles) consisting of the rudimentary elemental principles with (their) modifications, also the (five) great elements—these have all been well explained by the sage (Kapala) himself. The view that the final emancipation of the soul results from pure (and simple) knowledge is indicative of mere laziness.

5-10 Even in the case of one who has acquired knowledge, mental misapprehension certainly occurs occasionally through errors. Although a person has his ignorance destroyed by means of the knowledge imparted to him by his preceptor, still it is only by means of *yoga* that he can destroy that stain of evil which clings to the (otherwise clean) mirror of the body. The well known sweet taste of jaggery, etc., is not, for example, (actually) experienced by those who suffer from bilious fever. Therefore one should destroy (these) tainting evils (which cling to the body). There is nothing other than *yoga*, which can accordingly destroy these evils appertaining to a man, who has acquired knowledge through the teachings of his preceptor, and has become free from attachment to (all) worldly objects of desire. (Men) do actions out of (selfish) desires, because of (the idea of their own) agency (in relation to those actions) which is due to ignorance. Then, in consequence of the ripening of

(their) *karma* (the impressed influence of works), there result (to them) birth, life, and enjoyment. The five afflictions are ignorance, and desire and aversion—both of which are born out of it—egoity, and anxious attachment. Ignorance is indeed the cause of all these (afflictions). Ignorance is the superimposition of the idea of the self on the body which is non self.

11—13 The body is made up of the five (great) elements (of nature). But the owner of the body is the self that is different from it. In regard to sons, grandsons, and such other progeny, which are all the offspring of that (body), as also in regard to the enjoyable objects of the body, such as houses, lands, etc.,—the idea that they are all one's own is also ignorance. Therefore, after his ignorance is destroyed, and after he is freed from desire and aversion, which are due to that (ignorance), the person, who is not desirous of the fruits of works here (in this world) and there (in the other), should practise *yoga* with the object of attaining the final freedom of the soul. *Yoga* is that self-abidance (of the soul) which is consequent upon the suppression of the functioning of the thinking principle.

14 (These) functionings (of the thinking principle), which are differentiated into those which are associated with the 'afflictions', and those which are not (so) associated with the 'afflictions', will not be described here. One should go through that (kind of) practical application to work (in life) which directly leads on (men) to (the practice of) *yoga*.

15 This (sort of) practical application consists in *tapas* (penance), in the silent repetition of *mantras* (prayer-formulas), and in firm love and devotion to the Lord God. The Lord God is He, who is free from the 'afflictions' and from the influence of the fructification of *karma* (operating as merit or demerit) and from other such things, and is (also) omniscient (at the same time).

16 Because He is not limited by time, (He) is considered to be superior to Brahmā and the other (gods). *Pranava* (the mystic syllable *Ōm*) is denotative of Him, and the silent repetition thereof (gives rise to) the mental comprehension of what is denoted by it.

17—19 The destruction of the obstacles to (the practice of) *yōga* takes place (in this manner), and thereby the mind becomes turned inwards (towards itself) Laziness, severe ailments, carelessness, languor, doubt, unsteadiness of mind, want of faith, deluded perception, pain, cheerlessness of mind, ardent attachment to the objects of the senses, defects appertaining to breathing in and to breathing out, unrestrainable shivering of the body—these and other similar evils form naturally the obstacles to *yōga*.

20 One should accordingly destroy the obstacles (to *yōga*) by means of the earnest worship of the Lord The purification of the mind as a means for attaining success in *yōga*, has to be accomplished through (the continued exercise of) friendliness and other such (suitable feelings)

21 (The feeling of) friendliness should be exercised in relation to men of wisdom, and (that of) pity in relation to persons in distress Pleased satisfaction should be shown in relation to righteousness, and indifference in relation to those that are sinful

22—23 Devotional service in holy places of pilgrimage, association with good people, repeated endeavour to live the life of the Lord, (the effort to arrive at) the mental comprehension of the inner soul—by means of these and other similar endeavours the mind of the *yōgin* (becomes) well purified, and is (then) enabled to conceive (correctly) the things which are very minute as also the things which are (very) big

24—25 When that which is harmful is removed from what constitutes the instrument (for the practice) of the (various) constituent parts of *yōga*, (then there arises) the illumination of knowledge The constituents of *yōga* are eight in number, *viz*, internal self control, external regulation, bodily postures, control of the breath, withdrawal of the senses from outside objects, fixity of attention, meditative concentration, and attentive self-realisation They are (described) in detail thus —

26 Abstaining from (inflicting) injury, truthfulness, abstention from stealing, celibacy, and freedom from acquisitive covetousness—these are the five elements of internal self-control, which are known to be in accordance with (one's) birth, etc

27 The elements of external regulation are cleanliness, glad-
some contentment, austerity, (repetition of) religious hymns (or
mystical formulas), and the worship of the Lord. Now, I shall
describe the results of internal self control and of external
regulation when they are successfully carried out.

28 The result of abstaining from (all) injury is the abandon-
ment of enmity near where he (who abstains from injury) happens
to be. From truthfulness arises the non-vanity of language, and
from abstention from stealing comes the acquisition of (all) gems
(of value).

29 From celibacy comes the acquisition of energy, and from
the freedom from acquisitive covetousness there arises the knowl-
edge of (past) births. Cleanliness gives rise to the absence of
disgust in connection with one's own body, as also to the avoidance
of contact with wicked people.

30 The results of mental purity are the purification of
(the whole) constitution, good-mindedness, singleness of purpose,
subjugation of the senses, and fitness for self-realisation.

31 The *yogin* obtains unsurpassable joy as the result of his
gladsome contentment. The result of (the practice of) austerity
is to endow the senses and the body with superior powers.

32 Through the endowment of the senses with superior powers,
there arises the ability to see objects at a distance, etc. By means of
the endowment of the body with superior powers he, who has (thus
come to possess) a divinely gifted body, acquires the (supra normal)
power of becoming as small as an atom and other such (powers).

33 Through the silent repetition of religious hymns (or
mystical prayer-formulas), there results the attraction of the gods
(towards the aspirant), and through the worship of the Lord,
there arises *samadhi* (or self-realisation). That which is firm and
agreeable is the (proper) posture (in all cases), thereby the
destruction of the pairs of opposites (such as heat and cold, pain
and pleasure, desire and aversion) takes place.

34 The *yogins* have to adopt in sitting the postures called *padma*,
bhadra, and *mayūra*, as also the *vira*, *śvastika*, and *lullūka* postures
—which are all described in (works bearing on) the science of *yōga*.

35 The control of the breath consists in a regulated restraint (exercised) in relation to inspiration and expiration, it is in fact to be practised by the (aspiring) *yōgin* in the three ways known as *rēcaka*, *pūraka*, and *kumbhaka*

36 *Rēcaka* results from expelling the air that is within, *pūraka* results from filling in (the lungs) with air, but the *kumbhaka* is (the condition, characterised by motionlessness (of air) owing to (it) being (then) as if in a well filled pot

37 There is a fourth (kind of) breath-control (*pranayama*), in which the air is in its own (natural) condition, being dissociated from the *rēcaka*, *pūraka* and *kumbhaka* (processes), this (state of the natural self abidance of the breath) destroys the sins arising out of (one's) nescience

38 The process of sense withdrawal consists in drawing away the wandering senses from their objects, and the result of this (process) is the subjugation of the senses

39 Fixing the attention is the (process of) fixing the mind on some (object well defined in) space, and it is in fact of two kinds, in consequence of (this defined) space being internal or external. The external (object defined in) space consists of images and such other things

40 The internal (object defined in) space consists of the circle of the navel, the heart and so on. The fixing of the mind thereon is merely (directing) its existence (to be) there, (it is) nothing else

41 Meditative concentration (*dhyana*) is a continued oneness of the idea (or conception in the mind) in relation to the circle of the navel or other such (objects in definite internal) positions. Self-realisation (*samadhi*) however, consists in the endurance of the soul in relation to these same (positions) in the manner of a thing that is emptied of all its contents

42 In relation to the three (constituents of *yōga*), beginning with the fixing of attention (*dharana*) and looked upon as forming one topic (of description), there is, for the purpose of easily mentioning (all) three of them (at once), the technical name of *samyama*

43 By success in (the practice of) *samnyama*, the expansion of the vision of wisdom takes place in the case of the *yogin*. It is *samnyama* has indeed to be practised, and its practical utilisation has to be in (accordance with) the following steps

44 The three (constituents of *yoga*), beginning with the fixing of attention (*dharana*) are indeed more essential (to the practice of *yoga*) than the (remaining) five, beginning with internal self-control (*yama*). That *samadhi* (self realisation) which is absolute and indefinable, is higher than these three

45-46 Without winning success in (the practice of what happens to be) the lower step, one should not ascend to the higher (step). In ascending to the (higher) step without winning mastery (over the lower one) the *yogin* will be prone to (suffer from) ailments such as hicough, hard breathing, catarrh, pain in the ears and teeth and eyes, dumbness, dullness, cough, head ache and fever

47 In relation to the person to whom (success in) *yōga* comes through the grace of the Lord, these ailments born of the lower and the higher steps do not at all occur

48 The whole (body) of (one's) attributes (*dharma*) is only one (as an integral whole) by undergoing modifications in the form of childhood, boyhood, youth, and old age that (one and the same body of attributes), however, perishes in time (at last)

49 In the case of a person, who has directed his mind outwards, time passes away by day and by night through the *ida* and the *pingala*. He, who has directed his mind inwards, has to effect the cessation of that (flow of time) with the help of the *susumna*

50 The *susumna* is the path of liberation, time is indeed deceived therein. Time consists of (what is determined with the aid of) the moon and the sun, their two paths are well known

51 The clarified butter which is got out of milk cannot again assume the condition of milk. (Similarly), the *atman* (or the soul) that has been separated from the 'qualities' cannot again become the possessor of 'qualities'.

52 Just as the metallic ores, that have been turned into gold by the philosopher's stone, cannot return to their former condition, so also the *atman* (or soul), of the *yōgin* (cannot return to its previous captive condition)

53 Those who practise *yōga* should always know the manner of arrangement of the system of blood-vessel-tubes. The *susumnā* goes into the head through an opening in the central back-bone.

54 The *ida* and the *pingala* are on the left and right of the region of the nose, the *idā* is the path of the moon, and similarly the *pingala* is the path of the sun.

55 The *kubhī* is below, and goes to the genital organ and the testes and also to the anus, the *visrodara* and the *dhāranā* (go) respectively to the left and to the other (i.e., the right) hands.

56 The *kastūrihva* and the *yāsatimī* are known to be (of) the left and of the other (i.e., the right) feet, the *sarasvatī* is (of) the tongue and starts from behind the *susumnā*.

57 The *śankhī* and the *payasvī* are on the two sides of it, and are (of) the two ears, the *gandharī* is (of) the left eye, and the *pūṣa* is (of) the right eye.

58 The blood-vessel-tubes proceeding from the neck are (those of) the organs of sense and activity. The *yōgin* have to understand (these) *natīs* to be merely tubular vessels and nothing else.

59 The movement of the principal vital air and of its other varieties, which takes place only in (these) tubular vessels, should be made out exactly as it is. The functions of those (various kinds of vital air) have to be learnt from (works on) the science of *yoga*.

60 The *yōgin* becomes the knower of all things by practising *samyama* in relation to suitably defined objects of *samyama*. By practising *samyama* in relation to the innate impressions (stored up in the mind), there arises the knowledge of former births.

61 By practising *samyama* in relation to elephants and other such (objects) as defined in space, the strength of elephants and other like (animals) will result. The *yōgin* obtains (the feeling of) friendliness, &c., by practising *samyama* in relation to friendliness and other such (objects of meditation).

62 He will obtain the knowledge of (all) the constellations of stars by practising *samyama* in relation to the moon. By practising *samyama* in relation to the pole-star, the knowledge of the future is the result, and from the *samyama* relating to the sun, there results the knowledge of (all) the worlds.

63 From the *samyama* relating to the circle of the navel, there arises the knowledge of the arrangements of the various parts in the construction of the body. And from the *samyama* relating to the cavity of the ear, the cessation of hunger and thirst results.

64 Steadiness results from (the *samyama* relating to) the *nāḍī* of the ear, and the knowledge of perfected beings (results) from (the *samyama* relating to) material light. From (the *samyama* relating to) the tip of the tongue, the consciousness of taste results, and (from that relating to) the tip of the nose the feeling of smell (results).

65—67 By the constant practice (of *yoga*), the colour of the (*yōgin's*) body comes to be of a beautiful complexion. In the course of a year the cessation of hunger and thirst is also brought about, in as much as the various powers and perfections due to *yōga* are produced (generally) in one year—such (powers and perfections) as moving about as one desires, the knowledge relating to things long past, &c. the purification of one's own body and senses, and the weakening (of the grip) of old age and death. Soon after, with the aid of renunciation, freedom from the recurrence of re-births (*samsara*) results to the *yogin*.

68 To the person, who has accomplished success in (the practice of) *yōga*, come the eight (extraordinary powers), beginning with (the power of) becoming as minute as an atom. As in the case of Śiva, so indeed (in his case) there can be, in consequence of this (acquisition of powers), no obstruction to the final freedom of the soul.

69 And among them (we have) the power of becoming extremely minute (*anīmā*), the power of becoming extremely light (*laghīmā*), and similarly the power of becoming extremely great (*mahīmā*), the power of reaching things anywhere and from anywhere (*prāṇīti*), (the weightiness of) rulership (*śakti*), irresistible

will (*prālāmbya*), and similarly masterfulness (*īśitva*), and that power of subduing all things (*vaśitva*) which yields (to one all that one may) desire

Thus ends the tenth chapter, known as the system of Patañjali, the theistic *Sāṅkhya*, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER XI

THE SYSTEM OF VĒDAVYĀSA

1 Now, the essence of the *Vēdas*, which has been given out by Vyāsa in the *Mahā bhārata* so as to be in agreement with all the *Śāstras*, is in fact derived from the system of the *Sankhyas* by the believers in the *Vēdas*.

2. This world is made up of two things, namely, the *purusa* and the *prakṛti*. The higher (of these two), abiding in the 'city' made up of the rudimentary elemental principles is held to be the *purusa*.

3 (These) rudimentary principles are (indeed) the elements in their subtle condition, and they are mostly held to be characterised by the three 'qualities' (of *sattva*, *rajas*, and *tamas*). The *prakṛti* (denotes) the (condition of) equalisation of (these) 'qualities', and the qualities are *sattva*, *rajas*, and *tamas*.

4 A man's bondage (in matter) is (his) happening to be swayed by the 'qualities', and his emancipation (from that bondage) is to know how to discriminate between (these) 'qualities'. According to the nature of the 'qualities' (which sway it), an *ātman* (or soul) is of the best, or of the middling or of the worst kind.

5-6 The best (*ātman*) is (that of) one who is endowed with the quality of *sattva*, and has a phlegmatic temperament and is of the nature of (the element of) water. The middling (variety of) *ātman* is in fact he who is endowed with the quality of *rajas*, and he is known to be of a bilious temperament. The worst (*ātman*), who is endowed with the quality of *tamas*, is of a rheumatic (or windy) temperament, for *tamas* is wind (looked upon as a humour of the body). The quality of *sattva* is (conceived to be) white (in colour), the quality of *rajas* (to be) red, and the quality of *tamas* (to be) grey (or) black.

7. Therefore the persons endowed with the quality of *sattva*, and the others (endowed with the other qualities), have (respectively) the nature of water, fire, and wind, and are white, red, and black (in colour) (They are) distinguished by means of their respective appearances, activities, &c

8 (The person characterised by the quality of *sattva*) has the colour of the *prīyangu* or of the *dūrva* grass or of (shining) weapons of war or of lotuses or of gold and is phlegmatic in temperament; the joints of his bones are invisible, he has a compact and broad chest, his body is big (and well grown)

9 He is deep (and dignified), muscular and handsome, and has the (steady) gait of the elephant, he is noble-minded, and his voice is like (the sound of) the tabor, he is intelligent, merciful, truthful in speech, and straightforward

10 He is not (apt to be) troubled by the annoyances of petty griefs, and he is similarly (not troubled) by heat, he is abundantly blessed with many sons and servants, is possessed of great vital potency, and is capable of enjoying delightful pleasures

11 He has a virtuous disposition, and is moderate in speech, in no case does he speak harshly, even in boyhood, he happens to be free from crying (in consequence of disappointment), and is unaffected by unsteady wishfulness, he is never very much tormented by hunger

12 He eats (generally) a small quantity of sweet and gently warm food, and yet he is strong, he inwardly puts up with enemies for long without retaliation

13 Courage, intelligence, memory, love, happiness, modesty, agility of body, freedom from indebtedness, equanimity in behaviour, healthfulness, absence of meanness, steadiness of purpose

14 Not (being prone) to indulge in boastful talk about pious deeds done in response to religion and charity, bestowing favours by the giving of gifts, and freedom from covetousness in relation to the wealth of others

15 And mercy for all beings—it is by means of these attributes that he who is characterised by *sattva* has to be diagnosed here (in this world) The man who is characterised by *rajas* has to be distinguished here similarly by the attributes that appertain to *rajas*

16 *Rajas* is bile and that is fire itself, or perhaps (this) fire is the product of that bile. The (*rajasa*) man of bilious temperament is characterised by unboarable thirst and is (much) troubled by hunger. He is given to unlimited eating.

17 The hair (on his head) is brown, and he has few hairs (on the body), his face and feet and hands are ruddy, he cannot bear heat—and has a warm body, he perspires freely, and is possessed of an offensive smell.

18 He becomes healthy through the clearing of the bowels, and thus the possessor of a soft abdomen, he is apt to become very angry, and proves to be a hero of excellent bearing and of (high) self-respect, he is in dread of distress, and is endowed with (great) learning.

19 He is fond of flower-garlands and fragrant unguents, etc., and has a very happy and bright appearance, he has (comparatively) small vital potency, and his carnal desires are very limited, he is not a loved favourite with women.

20 Even in boyhood, he puts on grey hairs, (or) having red hairs, he becomes subject to the eye affliction (called) *nīlā*. He is physically strong, enterprising, given to enjoyments, and is always in possession of wealth and greatness.

21 He always eats such food as is sweet and fresh, he has no liking for what is pungent and sour. He takes food which is not very hot, drinking much water while (doing so).

22 His eyes have very thin and scanty eye-lashes, and he is apt to be fond of cold water, through anger and through the heat of the sun, he becomes quickly reddened in colour.

23-24 Illiberality, unmercifulness, enjoyments based upon pleasure and pain, disregard of others out of personal pride, anxiety, cherishing enmity, taking away another's wife, shamelessness, and hypocrisy—these are said to be the attributes of him who is characterised by *rajas*. And the attributes of the person characterised by *tamas* are as follow —

25 It must be understood that unrighteousness is the outcome of *tamas*, and the person characterised by *tamas* is dominated by (the humour of) wind. He is wretched, envious; he is a thief, is unrefined, and firmly atheistic.

26 The ends of his hairs are split to a great length, he is lean, black and very hairy, his teeth are rough, incompactly set, and thick, and his body is grey with dust

27 His courage, intellect, activity, eye-sight, movement and memory are (all) unsteady, his friendship is unending, and his talk is always incoherent

28 He is a gormand, is addicted to hunting, and is full of dirt and fond of quarrels, he is incapable of bearing cold, is fickle-minded and fault finding, and has a rough (broken) voice

29 His changeful talk (ever) relates to what is near at hand and he is always given to take delight in music and musical instruments he enjoys sweets and other such things, and is (also) fond of well cooked and sour eatables

30 He is seen to be possessed of very little bile and phlegm, he sleeps much and lives with the aid of scanty livelihood. By means of these and other similar characteristics, the *tamasa* person, who is (as such) affected with wind (as a humour of the body), has to be diagnosed

31—37 I shall now describe the characteristics of the five elements which (characteristics) do not differ very much from the three qualities (of *sattva*, *rajas* and *tamas*)

In the body of all moveable beings, (there are) five kinds of constituent materials, which are different from one another, and it is by means of them that the body puts forth (its) activities. The skin, the flesh and the bones, the marrow and the tendon as the fifth—these (materials) in the body are considered to be made up of (the element of) earth. Power and similarly anger, and the eyes and also heat are derived out of (the element of) fire, and (this) fire also causes (the things eaten) to be digested. (These are) the five igneous products which belong to embodied beings. The ear and the nose and the mouth, the heart and the abdomen as well—these five constituent parts in the body of living beings are the outcome of the element of ether (*ākāśa*). Phlegm, bile and sweat fat and blood as well—thus is (the element of) water found always in five forms in the body of living beings. Through the inspiratory vital air, the embodied being is made to live, through the circulatory vital air, he always grows in size

and develops, the excretory vital air goes downwards, and the digestive vital air exists in the centre (of the abdomen), through the upward expiratory vital air, he (the embodied being) breathes out and gives utterance to the various kinds of significant words

38-39. Thus these five (different kinds of) vital air cause (all) embodied beings to manifest their activities here

The detailed varieties (of the quality) of smell, which characterises the (element of) earth, have to be understood as consisting of the following nine kinds, (namely), the agreeable-like, the disagreeable-like, the sweet, similarly the pungent, the diffusive, the inherent, the delicate, the powerful, and the distinct.

40 The (quality of) taste, which is characteristic of (the element of) water is of the following six kinds in detail, namely, the sweet, the saltish, the bitter, the astringent, the sour and the pungent

41-44. The qualities (derived) from (the element of) fire are also considered to consist of the following twelve (varieties) in detail, (namely), the short the long and the stout the square and the rotund, the white, the black and similarly the red the blue, the yellow and the tawny

The following seven notes (of the gamut) are the qualities obtained out of sound (and they are)—the *sadja*, the *rsabha* and the *ganthara*, the *madhyama*, and similarly the *pañcama*, the *dhanata*, and also the *nisadla*

The qualities produced out of (the element of) air are the following twelve in detail (and they are)—the hot, the cold, the pleasurable, the painful, the smooth, and also the clean, the hard, the sticky, the fine, the thick, the soft and the rough

45-46 Along with these qualities that are (derived out of the element) of air, they mention that sound is derived out (of the element) of ether (*ākāśa*)

With the aid of those (above-mentioned) five constituent materials (of the body), one lives (well) in possession of consciousness, if they are not disorganised, if they become disorganised, one loses consciousness, (and it is through them that) one always attains growth and development In (all) embodied beings (the elements of) water, fire and air are ever (active and) wakeful

47-18 Viṣṇu, who has four forms of manifestation, created the world in four ways, and (created) also the classes, namely, the Brahmin, the Kṣattriya, the Vaiśya and the Śūdra, which have (all) their (respective) natures (determined) by qualities

The Brahmin is white, the Kṣattriya is red, the Vaiśya is yellow, and the Śūdra black. It is in fact in the *Dharma-śāstra* that their (respective) vocations are described in detail

49 The sage (Vyāsa), with the object of establishing the title (of all persons) to that (life of) righteous duty, which leads to the final deliverance of the soul from bondage, declared that in every class (of persons) in itself there are (to be found) all the four classes (of them) as determined by qualities

50 Knowing the manner in which the *karma* of these (various kinds of persons) comes to bear fruit, he (Vyāsa) has ordained them to follow (according to their personal fitness) the scriptural sections dealing respectively with works with the worship of the divinity and with (divine) wisdom

51 Among those who are Brahmins (by birth), those (alone) are Brahmins (in reality) who are straightforward and possess the lustre of pure (white) colour who possess (also) forgiveness and are kindly in disposition, and are devoted to their own (appropriate) duties (in life)

52 Those Brahmins (by birth) have come to assume the condition of Kṣattriyas—(those) who are fond of enjoying objects of desire, and are harsh and angry and are given to daring deeds, and have (thus) abandoned their own (appropriate) duties, and are possessed of bodies that are red in colour

53 Those Brahmins (by birth) have become Vaiśyas—(those) who live by tending cattle, who are yellow-coloured, and earn their livelihood by means of agriculture, and (hence) do not do their own (appropriate Brahminical) duties

54 Those Brahmins (by birth) have become Śūdras—(those) who are fond of injuring others and of speaking falsehood, who are mean, and do all kinds of work for the sake of (their) livelihood, and are black in colour, and have fallen away from purity

55 Visnu, who causes bewilderment to the gods, *dasyas*, and *rākṣasas*, by means of the distinctions relating to (various) conventional and common duties is Himself the bestower of final beatitude on all of them

56 This is the boon given by Visnu to Pundarīka, namely, that final liberation would come to him in the course of four re-births, for the reason that he was devoted (to Him) in hatred

57 In consequence of their own works, which follow the courses of (the qualities of) *rajas*, *sattva* and *tamas*, (the various beings) happen to be of the nature of those (qualities) and (it is) the one only ViṢṆU (who) is attained by the gods, by the *dasyas* and by the *rākṣasas* (equally)

58-59 Through the influence of the qualities of *rajas*, *sattva* and *tamas*, the one Visnu Himself under the names of Brahma, Visnu and Siva, performs (in relation to the world) the (threefold) work of creation, sustentation and destruction. By means of their conduct nature, shape and colour, all the gods are made out to be endowed with (the quality of) *sattva*, (all) the *dasyas* to be endowed with (the quality of) *rajas* and (all) the *rākṣasas* to be endowed with (the quality of) *tamas*

60 Virtue is (representative) of the leaning of the gods, and vice of that of the *asuras* and *rākṣasas*. Vice is (also representative of the leaning) of the *piśacas* and other such beings their distinguishing qualities are *rajas* and *tamas*

61 One should wish to obtain knowledge from Siva, one should wish to obtain prosperity from Agni (the god of fire) one should wish to obtain health from the sun god, and one should wish to obtain (*mokṣa*) the final liberation of the soul from ViṢṆU

62 In whatsoever category (of beings) a being, who knows (his) duty, is born here—whether he be (born as) a god or an *asura*—he has to adopt his own duty (in life), although it (*happens to*) be what may not be duty (otherwise)

63 The duties which are enjoined in the three *Vedas*, have to be adopted by those who are endowed with the quality of *sattva*. What is (ordinarily) no (such) duty and is given out in the *Atharvaveda*—(that) is resorted to by those who are endowed with

(the quality of) *rajas* as well as by those who are endowed with (the quality of) *tamas*

64 Just as (all our) sacrifices culminate to us in the attainment of Viṣṇu, so also those who are endowed with (the quality of) *rajas*, and those who are endowed with (the quality of) *tamas*, have to worship through (suitable) sacrifices Brahmā and Śiva, who are (respectively) characterised by those qualities

65 Viṣṇu bestows blessings on those who come (to Him) along their own (prescribed) path of duty. One is released (from the bondage of *kaṁsara*) by means of one's own duties. The duty prescribed for another, (if adopted by those for whom it is not prescribed), brings on fear (to such persons)

66 Viṣṇu, who is supreme and one only, ever bestows blessings out of (His own) sweet pleasure, on the *gods*, the *asuras* and the *rajasas*, in ways which are accordant with the three qualities (of *sattva*, *rajas* and *tamas*)

Thus ends the eleventh chapter, known as the system of the *Mahābhārata* as enunciated by Vēdayasa, in the *Sarva-siddhānta-sangraha* composed by the venerable Śankarācārya

CHAPTER XII

THE VĒDĀNTA SYSTEM.

1 Now the established conclusion of the *Vēdantic* scriptures will be briefly given out (here) The conclusions of (all) other philosophic disputants mostly tend to (prove the truth of) that conclusion

2 The *Brahman*, who forms the Īmport of (*Upanisadic*) passages, such as —“That thou art,” has to be enquired into by those wise persons, who, through the good results of (their) works offered up unto the *Brahman*, have become qualified for (attaining) the knowledge of the *Brahman*

3 He (alone) has the (required) qualifications (for the conduct of this enquiry), who possesses the power to discriminate the eternal from the non eternal, and is free from the desire to (enjoy) the fruits (of works) here (in this world) as well as there (in the other world), and is also characterised by (internal mental) tranquillity, the restraint of the senses and the desire to obtain the final emancipation (of the soul)

4 “That certainly art thou thou art none other” The meaning of the word *That* (here) is the Supreme Lord the meaning of the word *thou* is (any) other (being) that may be (pointed to) before (us)—a beast, or a man or any other (being)

5 The meaning of the word *art* (here) has to be understood to be the (predication) of identity between the meaning of the word *That* and the meaning of the word *thou* (This is) considered to be similar to the (predication) of identity (expressed) in such sentences as—“This is that man”

6 Let (this your) opinion be (granted to be true) (But then), seeing that the sentence—“That thou art”, and other such (sentences) give rise (only) to the knowledge of such things, as are (of themselves already) well made out (without any reference to

any association with any action), how can such (sentences) prompt men to (live) the active life ? It is only a mandatory injunction that induces activity

7 Those sacrificers, who are purported to be referred to by means of injunctive passages, such as—"The self has to be known", etc (they) are (merely) eulogised in the *Ārunas*, which are discussions bearing upon reality

8 The self (*atman*) is different from the intellect, the senses and the body, it is all pervading and unchangeable, and appears to be manifold in (our) perceptions of things (by reason of its manifesting itself separately) in every (separate) ground of (its) habitation, (that is, in every perceivable object)

9 Consequently the enquiry into the *Brahman* is fruitless, inasmuch as the sentence ("That thou art", or any other like it in the *Ārunas*) means what is other (than a commandment) To this (objection) we give the justificatory reply that the verbal form of the potential mood (*im*) is not (in speech) the only means which gives rise to activity

10 People are led into activity, also by knowing (a thing) to possess the characteristics of a means (suited) to accomplish desired ends In sentences like—"A son has been born to you", the form of the injunction (giving rise to gladsome action on the part of the hearing father) is not of that (potential *lā*) kind

11 The injunctions, such as "The self has to be known", etc., which are (all) found in the *Ārunas*, enjoin (as duty the acquisition of) the knowledge relating to the *Brahman* on (all) those whose minds have been deluded by nescience

12-13 It may be so (But it may be said that) a person, who, after giving up such works as have (selfish) objects of desire in view, and also such (other works) as are prohibited in the scriptures, performs the works which are enjoined in the scriptures, has the internal organ (of the soul) purified, and (thereby) becomes of himself the knower (of the *Brahman*), without requiring any language (of instruction) from a spiritual preceptor This (view) is not right (The true) knowledge (of philosophic reality) cannot be obtained by means of mere works

14—16 Indeed that is declared in the *Ārunas* to be (true) knowledge, which is born (in the pupil) through the kindly favour of the spiritual teacher (bestowed in the way of appropriate instruction) Works give by means of (their own) power an in-bent leaning to the mind and (then) having (thus) fulfilled (their) purpose, they disappear like clouds at the end of the rainy season In the case of him, however, whose mind is bent inwards, and who is (thus) qualified to receive the knowledge of the *Brahman*, the enquiry into (the nature of) the *Brahman* is certainly induced by means of—"That thou art"—and other such (sentences in the teaching) of the spiritual preceptor The collection of sentences consisting of—"That thou art"—and other such (sentences), has indeed been commented upon (by various teachers) over and over again

17 The self (*atman*) does not manifest itself to him who is destitute of the kindly favour of the spiritual preceptor The universe, which is made up of the five elements is produced out of the cause consisting of nescience (*avidya*) as appertaining to the self (*atman*)

18 The whole world has to be realized as forming an illusory manifestation of the *Brahman* (constituting its basis), so that (in consequence) the unreality consisting of the body and the (outer) world goes away (at once and altogether from the vision of the truth perceiving soul)

19 The nescience in respect of the self (*atman*) is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the *Vedānta*, and that (nescience) is beginningless and exists in a gross as well as in a subtle form

20 From the *atman* (self) came forth the element of ether (*akasa*), from this the air (came forth), from the air the fire (came forth), from this (fire) water (came forth), from water the earth came into existence, and from the earth arose the paddy plant and other such plants

21—27* From plants (came forth) food, from food came forth man with (his) five soul sheaths The creature, who is made

or not. Just as 'lean' and other such (attributes) are not, owing to their perceivability, considered to be the attributes of the *atman* (self), so also indeed pleasure and such other things, which are (all) found (to exist altogether) in the body, cannot be the attributes of the *atman*. According to the view of those who (truly) know the *atman*, the *atman* is (entirely) distinct from the knower, the means of knowledge, and the object of knowledge.

48 After discarding (all) those philosophical controversialists who declare otherwise, (the *atman*) has to be explained (to all) in this very manner. (But) to no one should it be taught that the not self is (that which forms) the object of perception.

49-50 Because no one (ever) has the cognition—'I am a pot', because (the body) is possessed of form (or colour) and such other (qualities), because (it) is perceivable, non-intelligent and made up of the (material) elements, because also (it) is fit to be eaten as food by dogs and other such (animals), and because (again) consciousness shines forth (always) in contradistinction from the body—the body is not the self (*atman*).

51 Therefore the body which is (merely) *annamaya* (or made up of food) cannot be the *atman* as the *Lokayatas* declare. The *prana* (or the principal vital air) also cannot be the *atman*, because it is aerial and non-intelligent like the external air (of the atmosphere).

52 The senses also cannot be the *atman*, because they are, like a lamp, (mere) instruments (in aid) of knowledge. The *manas* (faculty of attention) is not the *atman*, because it is unsteady and does not exist during dreamless sleep.

53-61 Since (dreamless sleep) culminates in happiness, (this) happiness alone constitutes the body (*i.e.*, the essential nature) of the self (*ātman*). The *prana* supports (that sheath of) the self which is made up of food, the *manas* supports (that sheath of the self which consists of) the *prana*, and the well known Supreme Self, Govinda, who is Existence-Knowledge-Bliss, supports the (sheath made up of the) *manas*.

When the *ātman*, by means of the external senses, experiences (all) such objects as are turned away from itself, then there arises the waking state, which is denoted by the name of *vaiśva*. When,

72 (It) is distinct from the body, the senses, the *manas*, the intellect, the life breath and egoity, (it) is one in all bodies and is immovable and untainted

73 (It) is eternal and is no doer of actions, (it) is self luminous and all pervading and is free from (the experience of sensuous) enjoyments, (it) is of the same nature as the *Brahman*, and is devoid of qualities, (it) is pure, and in itself consists solely of intelligence as constituting its essential nature

74 As characterised by limiting conditions, (it becomes) the doer and the enjoyer and is polluted with desires, etc., and has its (very) nature tainted within the body by means of egoity and (other) such (things)

75-76 Accordingly, as characterised by limiting conditions and as enveloped in the eightfold bondage, (the *ātman*), moving in obedience to *karman*, wanders about (in bodies) beginning with (that of) *Brahmā* and ending with (that of) immovable things, and attains through (the performance of prescribed ritualistic) works the world of the *pitrs* and other such worlds through (the performance of) prohibited works, (it goes) to hell and other such (places) through (the acquisition of philosophic) wisdom, (it attains) the state of being united unto the *Brahman* and if devoid of that (wisdom it) gets into a state of despicable lowness

77 The Self is one only and Supreme, having the three worlds created (for Itself) by Itself. Bondage, freedom and other such distinguishing conditions (in relation to It) may (well) happen to be possible in the manner of dreams

78 Or perhaps the souls are many (in number), and are characterised by the nescience which gives rise to (their) *saṃsāra*. Since (this) nescience is beginningless, there is surely no fallacy of reciprocal dependence (here in relation to this view)

79 Another view is that both these (ideas of oneness and plurality) are appropriate (in relation to souls), for the reason that they form a distributive aggregate. There is oneness from the stand point of view of a collective whole, and (there is) plurality from the stand point of view of a discrete collection

80 (The Self) is, in the forms of consciousness and nescience, the witness of (all) things, which consist of non-intelligence and are characterised by mediate or immediate relationship (to It) and (It) is (thus) always in (possession of) omniscience

81 With the coat of nescience fastened on, It happens to be merely illusion in dreamless sleep and in other such states, and is (at the same time) capable of remembering even such things as were experienced in the course of other re-births (as an embodied being)

82 Through that which makes It have such (other re-births), It becomes subject here to (all) the details of differentiation, and (on Its) transcending the five states (in which It may manifest Itself), It is made out to be the knower that (truly) knows the *Brahman*

83 The definition of proof (*mana*) in general is nothing other than that it is a means of (arriving at) true knowledge, and in accordance with the difference in the definiteness of that (knowledge), this (means of knowledge) is, as such, understood to be of two kinds

84. Or the definition of proof may be that it is that which destroys ignorance and this (proof) is accordingly known to be of two kinds, in consequence of its being differentiated into 'incomplete' and 'complete,' (according as the removal of the ignorance effected thereby is incomplete or complete)

85-86 That (proof of truth which is) derived out of sentences—such as 'That thou art'—is destructive of all ignorance

Perception and that which is called inference, comparison (or analogy), and also scripture, circumstantial presumption, and the negative proof of non-perception—in fact these six alone form the means of proof. These are (all) names relating to such things as are comprised within phenomenal experience, and are not applicable (as means of proof) in relation to the *Ātman* (Self)

87. Although (the Self) has to be known by Itself and is incapable of being realised (otherwise), It is (nevertheless) made out to transcend speech and thought

The theory of Hiraṇyagarbha does not vary materially differ from the *Īśānsūtra*

<i>Advaita-Vādānta</i>	The <i>Upaniṣadic</i> philosophy of pantheistic monism
<i>Adhyāyas</i> ..	Chapters or sections in a work.
<i>Annamaya</i> ..	That which consists of 'food', that is, the body.
<i>Annamaya kōśa</i>	The sheath made up of food one of the five sheaths of the soul the outermost corporeal case enshrining the soul
<i>Apavarga</i> ..	Final beatitude, the final deliverance of the soul from the bondage of matter, the supreme bliss of soul deliverance otherwise known as <i>mānā</i>
<i>Apāna</i>	One of the five vital airs, being that which is connected with the organs of excretion and evacuation
<i>Artha</i>	Wealth being one of the four chief aims of life known as <i>puruṣārthas</i>
<i>Artharāda</i>	Explanatory disquisitions and also eulogiums and such other things illustrative of the more important themes in the <i>Vēdas</i> , a part of the contents of the <i>Vēdas</i>
<i>Artharāda</i>	The science of wealth and of government being a supplementary <i>Vēda</i>
<i>Asīdyā</i>	Nescience, spiritual ignorance and illusion
<i>Asuras</i>	The demons who are conceived to be in perpetual hostility to the gods
<i>Āhankāra</i>	The material principle of egoity, one of the principles of the <i>Saṅkhya</i>
Ā = अ	
<i>Ākāśa</i> ..	The fifth of the great material elements the subtlest and most ethereal of them all, supposed to fill and pervade the universe and to be the peculiar vehicle of sound
<i>Ājya</i>	Clarified butter used in sacrifices, ghee
<i>Ātma</i>	One's self the individual soul which is the basic principle of thought and life, also the Supreme Self or <i>Brahman</i>
<i>Āhnyāsinika (āpā)</i>	According to the <i>Saṅkhya</i> and others, one of the three kinds of miseries, being that which is intrinsic and consists of mental pain and physical ailments

- Ādhidāivika (tāpa)* . Another of the same three kinds of miseries, that which is caused by rain, sun and other such natural inanimate causes and agencies
- Ādhibhautika tāpa)* A third kind of the same miseries, being that which is caused by various sorts of living creatures.
- Ānanda* Bliss
- Ānandarāya* . That which consists of bliss, also used sometimes so as to mean God the Blissful
- Ānandamaya kośa* That sheath of the soul which consists of bliss; the innermost sheath of the body enshrining the soul
- Āyatanas* .. Seats, with the Buddhists (these are made up of the inner seats of the five senses of knowledge together with that of the *manas* and the faculty of intelligence, and also of those of the five outer organs of action such as the hands, the feet, etc
- Āyurvēda* A supplementary *Vēda*, the science of 'long life', which is the science of medicine
- Arana* The philosophical treatises known as the *Upaniṣads* which form a part of the *Āranyakas* of the *Vēdas*
- Ārhatas* .. The followers of Arhat, Jainas, which see
- $I = \bar{\Sigma}$
- Ida* A blood vessel on the left side of the region of the nose, according to the anatomy of the *Yōga*
- Itihāsa* .. Literally—'So indeed it was' traditional records of former events, legendary and heroic in character, such as those described in the *Mahābhārata* for instance
- $I = \bar{\Sigma}$.
- Īśā* . The weightiness of rulership, one of the supra-normal powers obtainable by the practice of *yōga*. It stands in this work in the place of what is commonly called *garamā*
- Īśvara* . Masterfulness, another supra-normal *yōgic* power

U = उ.

- Uttara-mīmāṃsā* . The latter *mīmāṃsā*—an enquiry into the meaning and aim of those *Vēdas* and *Vēdānta* scriptures which deal with the *Brahman* or the Supreme Being
- Upaniṣad* . A *Vāda* disquisition on philosophy generally forming a part of an *Āraṇyaka*
- Upasādhā* A supplementary *Vēda*, such as the *Ayurveda* or the science of medicine
- Upāṅga* . A secondary member, a supplement to a supplement of the *Vēdas*, a sub-division or secondary portion of any auxiliary science

R = ऋ

- Rasāhā* The second of the seven notes in the Hindu musical scale, represented in abbreviation by *Rā*

K = क

- Karma* . . . Ritualistic works, also the impressed innate tendencies due to the work done in former states of re-incarnation
- Karmakāṇḍa* . That section of the scriptures of the Hindus which deals with ritualistic works
- Kalpa* The code of rituals, one of the six *Vedāṅgas* that which prescribes the ritual and gives rules for the performance of various sacrificial rites
- Kāma* . . . Deire, objects of desire being one of the four principal aims of life
- Kārttikeya* . A sacrificial ceremony supposed to have the power of causing a downpour of rain
- Kukkuta (dāna)* The name of a particular posture to be assumed in the practice of *yōga*, one which makes those who assume it have outwardly the outline appearance of a cock
- Kumārāśā* . . . An exercise in *yōga*, consists in stopping the breath after a prolonged inspiration

Kuhū According to the anatomy of *Yōga* the blood vessel which goes to the genital organ and the testes and also to the anus

G = ग

Gandhāra The third of the seven notes in the Hindu musical scale

Gāṇḍhāri The blood vessel of the left eye according to the anatomy of *Loṅa*

Gāndhāra veda One of the supplementary *Vēdas* constituting the science and art of music

Guru A spiritual teacher a preceptor

Ḡ = च

Caru An oblation of rice or barley boiled in milk and sprinkled over with ghee etc

Cāreḱka da śana The system of the *Cāreḱkas* or the sceptical and secular doctrines of the atheistic materialists of ancient India otherwise known as *Lōkayatas* and *Lōkayatikas*

Citrā Name of a *Vēda* sacrifice in which a variety of things are offered together as oblations the word itself means variegated or many coloured

Ch = छ

Chandōś crī The science of prosody forming one of the six *Vēdangas*

J = ज

Jaina A follower of Jina Mahāvīra who was a contemporary of Gautama Buddha and taught an ascetic religion of self-denial and scrupulous regard for all animal life he denied the divine authority of the *Vēdas*

Jñāna knowledge wisdom a cognitive condition of consciousness

<i>Dharma</i>	Virtue righteousness duty one of the four principal aims of life, the merit accruing from the performance of works, an attribute
<i>Dharma-sastra</i>	Otherwise known as <i>Smṛti</i> the Hindu code of religious and social laws
<i>Dhātu</i>	A material component of the body
<i>Dharana</i>	Fixity of attention an element in the practice of <i>yoga</i> , the blood vessel of the right hand according to the anatomy of the <i>Yoga</i> school
•	
<i>Dhavoṣṭa</i>	The sixth note in the Hindu gamut
<i>Dhyaṅ</i>	Meditative concentration of mind an essential constituent of the practice of <i>yoga</i>

N = ण

<i>Nava vāstra</i>	One who has a new cloth or one who has nine cloths
<i>Nādi</i>	A tubular vessel in the body a blood vessel
<i>Namadhya</i>	Name, (of sacrifices), names forming one of the main classes of topics dealt with in the <i>Vēdas</i> according to the <i>Uimānsāk s</i>
<i>Nirukta</i>	The science of etymology and interpretation one of the six <i>śedāngas</i>
<i>Nisāda</i>	The seventh note of the Hindu gamut.
<i>Nisikā</i>	An eye affection a disease of the lens of the eye
<i>Naiyāyika</i>	One who follows the <i>Nyaya</i> school of Hindu philosophy founded by Gautama
<i>Nyaya Nyaya-sastra</i>	Logic the science of reasoning

P = प

<i>Paṣama</i>	The fifth note of the Hindu gamut
<i>Padma (āsana)</i>	A particular posture to be adopted while engaged in religious meditation and in the practice of <i>yōga</i> sitting with the legs crossed and with one hand resting on the left thigh and the other held up near the heart
<i>Payasini</i>	The blood vessel near the right ear according to the anatomy of <i>Yōga</i>
<i>Pīngala</i>	The blood vessel to the right of the nose, according to the anatomy of <i>Yōga</i>
<i>Pitṛs</i>	The manes or spirits of departed ancestors

- Mīmamsa-Vārtika* A work by Kumārila Bhaṭṭa dealing with the science of *Mīmamsa*
- Mōkṣa* Final beatitude the final deliverance of the soul from bondage

Y = य

- Yasavini* The blood vessel of the right foot according to the anatomy of *Yōga*
- Yōga* The process of meditative mental concentration aiming at self-realisation and God-realisation the system of philosophy expounded by Patañjali
- Yōgataravali* A work on *Yōga* by Gōvinda the spiritual teacher of Sankarācārya
- Yōgādōra* One who belongs to the Buddhist school of idealism which maintains the reality of ideas This school also may go by this name
- Yōgic* Pertaining to *yoga*
- Yogin* A transcendental seer a true seer of the self one who has practised *yoga* successfully

R = र

- Rajas* The quality of passion one of the three well known qualities of primordial matter
- Raksasas* Imps and other such beings who injure innocence and weakness and disturb Brahminical sacrifices etc
- Rajasa* Pertaining to the quality of passion—*rajas*
- Rūpa* Form or colour that which is capable of being apprehended by the eye
- Rūpa-skandha* The group or totality of perceptions
- Rūcaka* The process of expelling the air from within the lungs an exercise in the practice of *yoga*

L = ल

- Laghima* The power of becoming extremely light a supra-normal acquisition derived from the practice of *yōga*

S = स

- Sattva* The 'quality' of goodness, one of the three well known 'qualities' of matter
- Samyāsa* Symbol', mental means of identification name
- Samyā-skāndha* The symbol aggregate
- Sāhyama* The last three processes in the practice of *yōga* viz *ālā āra*, *dhyāna* and *śamādhi*
- Samsāra* The circuit of worldly existence consisting of birth and death and all their consequences
- Samskāra* Innate mental impressions and impulses and tendencies
- Samskāra-skāndha* The aggregate of innate impressions and tendencies
- Samādhi* The state of self realisation in the practice of *yōga*
- Samāna* The vital air supposed to be connected with the digestive process
- Sarasvatī* The blood vessel of the tongue according to the anatomy of *Yōga*
- Sarvadarśinasaṅgraha* A work of Sayana Mādhavā, containing an epitome of the philosophical systems current in his time
- Sarvendhantasaṅgraha* The abbreviated title of this work of Śāṅkarā cārya
- Sāṅkhya* The name of a great school of Hindu philosophy founded by Kapila. It is so called because it enumerates twenty five *tattvas* or principles the object of this system being to know how to liberate the twenty fifth *tattva* which is the *puruṣa* or the soul from the fetters of phenomenal life by means of the true knowledge of the twenty four other *tattvas* and their right discrimination from the soul. A follower of this school may also go by this name
- Sāmasāda* One of the four *Vēdas*
- Suśamānā* According to the anatomy of *Yōga* the blood vessel which goes into the *veṇa* along an opening in the central backbone
- Sūtra* An aphorism an expression of ideas in highly terse and almost mnemonic language

<i>Sūtrakāra</i>	..	..	An author of aphorisms
<i>Sūtrakṛtamata</i>	..	..	The theory upheld by the author of a body of aphorisms
<i>Sūtramata</i>	..	..	The theory expounded in a body of aphorisms
<i>Sautrāntika</i>	..	.	That school of Buddhism which upholds the existence of matter and of consciousness, but maintains that the existence of matter is knowable only by inference Also a follower of this school
<i>Skandha</i>	o ..	..	A "group," an aggregate.
<i>Smṛti</i>	..	..	Otherwise known as <i>Dharmasastra</i> remembered religious tradition law books such as that of Manu and other treatises such as the <i>Bhagavadgītā</i>
<i>Svarga</i>	..		Celestial world of enjoyment, paradise, the world of reward for meritorious deeds performed in this earthly life
<i>Seastika</i>	.	..	In <i>Yoga</i> , a particular mode of sitting, characterised by the arms crossing each other

H = ह

<i>Hasti pīru</i>	According to the anatomy of <i>Yōga</i> , the blood-vessel of the left foot
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